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## ART. I.—INDIA.

THAT immense triangle stretching from the Himmalayas to Cape Comorin, a distance of nineteen hundred miles, and from the Hindoo Coosh on the west to the borders of Burmah on the east, a distance of fifteen hundred, is, in many respects, the grandest peninsula on earth. It has an area of 1,446,576 square miles, and is much larger than France, Great Britain, Austria, Germany, Portugal, Spain, Denmark, Greece, Switzerland, Holland, Belgium, Italy, Turkey, Prussia, and the Ionian Republic, united.

It is divided by the Vindhya mountains into Hindustan and the Deccan, each of which has a table-land and plains. The table-land of the former is supported on the south by the Vindhya range, and on the north by a lower one in the Bundelcund, sloping gradually into the basin of the Ganges. The table-land of the Deccan, fifteen hundred feet above the sea level, is supported on the north by the Vindhya, and on the other three sides by the Ghauts, which run round the peninsula near the coast, leaving low plains between their bases and the sea. The Nerbuddah river forms the dividing line between the two table-lands; the Warda marks the southern boundary of a woody tract which is peopled by aboriginal tribes; the Godavery flows through a valley that might supply the world with sugar; the Indus makes an Egypt in the northwest. Eastward of this stream, and westward of the Aravalli chain, lies a desert, with here and there an oasis. Between the Himmalaya and

the Vindhya ranges is the plane of the Ganges, with the Punjab at its head and Bengal at its foot, the latter of which seems to be the united gift of the Ganges and the Burrampootra. This great peninsula is walled in on the north by the snowy range of the Himmalaya, and protected both on the east and west by mountain chains; and although it has gates alike on the east, the northwest, and the west, through which the Affghan, the Tartar, and the Persian invasions have at different periods poured upon the plains below, yet with the instruments and science of modern warfare these passes may readily be guarded.

Off its southern extremity lies the fragrant island of Ceylon, sustaining the same relation to India that Sicily does to Italy.

This fair land, extending from the eighth parallel of north latitude to the thirty-sixth, furnishes almost every vegetable, animal, and mineral product. Cereals abound in the plains, gems in the mountains, spices in the breeze; tea in Assam, coffee in the Nilgherry Hills, indigo in Bengal, and opium and jute in the basin of the Ganges. As to cotton and sugar, they are both indigenous to India, which, under improved methods of cultivation and of intercommunication, and a wise government, could stock the markets of the world with both commodities.

Although the *manufactures* of India, through want of proper encouragement, have declined, yet its muslins and works in the precious metals are still unrivaled, as well for their texture as their beauty.

The *population* of India is thus estimated:

British territory in India.....	131,990,901
Native " " .....	48,376,247
French and Portuguese.....	517,149
Total.....	180,884,297

Dwell for a moment upon these figures. Suppose Providence take India from Great Britain, and, as a compensation, give her all the rest of Asia, the Chinese empire alone excepted. Would she gain or lose as to the number of her subjects? Let us see. Arabia, with its celebrated deserts and mountains, and famed cities and unconquered tribes, contains eight millions. Asiatic Turkey, land of the Bible, the primitive seat of civili-



zation, the scene of great victories and seat of great monarchies, ten millions; Georgia, two; Persia, nine; Affghanistan, six; Beeloochistan, one; Independent Tartary, seven; Siberia, stretching from sea to sea, three; Farther India, including Burmah, the kingdom of Siam, the empire of Anam, Cochin China, and Malacca, twenty millions; the Japan empire, thirty. Add these together, and you have not much more than half the population of India. Set down now, in addition, Thibet, and Chinese Tartary, and Corea, and all other parts of the Chinese empire except China proper, say thirty-four millions, and you have one hundred and thirty millions. Next throw in Borneo, Sumatra, Java, the Phillipine Isles, Celebes, Spice Islands, Floris, Timor—all Malaysia; next Australia, New Guinea, New Zealand, Van Dieman's Land, Louisiade, New Britain—all Australasia; then the Sandwich Islands, Society Islands, the Ladrone Islands—all Polynesia; in fine, Oceanica, one whole quarter of the globe, and you only raise the number to one hundred and fifty-six millions; still thirty-four millions short of the population of India.

Take another view. The Barbary States, Belud ul Gered, Egypt, Nubia, Abyssinia, Sahara, Soudan, Eastern Africa, Western Africa, Ethiopia, and the African Islands, all contain, according to our books generally, but sixty-two millions. To the population of Africa add that of Greenland, Iceland, British America, Russian America, Mexico, the United States, Central America, the West Indies, Bermudas, Brazil, Argentine Republic, New Grenada, Peru, Bolivia, Venezuela, Patagonia, Equador, Chili, Guiana, Uruguay, Paraguay, and the Falkland Islands, in fine, the whole continent of America, seventy millions in all, and you have only one hundred and thirty millions, more than fifty millions short of the population of India. Add to the people of both these continents those of Oceanica, and you raise the number to only one hundred and fifty-four millions, thirty millions less than India.

This people are of different origins, customs, and faiths, and speak various languages, not less than twenty-nine, twenty-four of them derived from the Sanscrit, and five from other sources. They have much knowledgè, and a wonderful history. India's astronomy dates fifteen centuries before Christ, and long ere the mind of the Mediterranean awoke. Her trigo-

nometry was a thousand years in advance of that of Europe. Her logic and philosophy preceded and inspired those of Greece. The fascinating Pantheism which Germany elaborates, and England servilely echoes, and Emerson discourses as if it were a new discovery, has been proclaimed for two or three thousand years among a people to enlighten whose darkened minds Berlin and London and Boston send missionaries, and many a dirty devotee expounds it more adroitly, ay, and eloquently too, than either.

The intellect of India is still the speculative mind of the East, sustaining the same relation to Asia that Greece does to ancient Europe, and Germany to modern. The Hindoos, a people of Causasian origin, and of Indo-Germanic family, entering India through the Hindoo Coosh, three thousand years ago, and gradually spreading over the country, enslaving or driving to the southern mountains the aboriginal inhabitants, introduced Brahminism. This is a magnificent polytheism, systematic in form, with power to modify science, mould art, inspire literature, shape social life, sustain civil government, identify itself with nationality, and appeal to the strongest feelings of the native character, reverence for the past. Its hymns of devotion and formulas of worship, the Vedas, four in number, are older than the Psalms of David, strongly imbued with patriarchal theology, deemed eternal, and supposed to have been written in the language of the gods. The Shastras, six in number, contain some scientific treatises, and a cosmogony in many respects reminding us of the book of Genesis, though it divides eternity, and gives us eras of millions of years. It has a theology resting upon the triad Brama, Vishnu, and Shiva.

The language in which the sacred books are written (Sanscrit) is of unfathomable antiquity, and, according to Sir William Jones, more perfect than the Greek, more copious than the Latin, and more excellently refined than either; and, in the judgment of the learned, capable of expressing every movement of the human will, every form of human thought, and every wave of human passion, with unsurpassed clearness, elegance, and force.

The deities of Hindooism are generally worshiped in shapes in which they are supposed to have become incarnate. The

popular theology is founded upon the code of Menu and the Puranas. The latter, eighteen in number, is a collection of legends concerning the gods, who marry, quarrel, sin, and suffer, and are thirty millions strong.

There is a striking resemblance between the earlier mythology of India and that of ancient Egypt, Greece, and Rome. Thus Brama corresponds to the Ammon of the Egyptians, the Zeus of the Greeks, the Jupiter of the Romans; Saraswati to the Neith of Egypt, the Athena of Greece, the Minerva of Rome; Cama to Cupid; Chrishna with the Gopias dancing around him, to Apollo and the Muses; Rama to the Osiris of Egypt and the Bacchus of Greece. Shiva in India becomes Typho in Egypt, and Pluto in Greece; while the Isa of the first land is the Isis of the second, and the Diana of the third. Transmigration is modified in the west into Tartarus and the shades of Elysium, and absorption into the Deity into ascent to the gods. Both the East and the West believed that man had a prior existence, and they taught the doctrine of purification by punishment; but the Greeks, too busy with this world, postponed purgatory to the next; while the Hindoos preferred torture on this side the grave to Pluto and his fires on the other. The gods and myths of India were probably the originals of which those of the classic West were the copies. The latter are now known only to song, the former still live in the faith of the people. The types of Osiris and Bacchus, of Isis and Diana, are still worshiped under the shade of mango groves, and the descendant of the original bull Apis may be seen in every Hindoo city, and under the shadow of every temple of Shiva. Whether Indian mythology is older or not, it is superior to the European. While the Grecian gods become incarnate for purposes of lust, prejudice, or passion, those of India come in flesh for purposes of benevolence. Is Vishnu a fish? it is to rescue truth from a demon, or humanity from the deluge. Is he a tortoise? It is to sustain the earth when sinking in the ocean. Is he a boar? It is to draw forth upon his tusks the land that had been submerged. Is he a lion, bursting from the marble column? It is to save a pious son from the hands of a blaspheming monarch. Is he a dwarf? It is to serve the gods. Is he a warrior? It is to destroy oppressors. Does he become Ram? It is to overcome Ra-

vanna and liberate Ceylon. Does he appear as Krishnu? It is to slay monsters and demons, and abound in benefactions. Is he a Bhudda? It is to counteract perverted power. In his future incarnation, Kalki, he is to come on a white horse to restore pure religion, punish the impenitent, and bring back the golden age.

The substance of these mythologies is the same, whether modified by the gloomy mind of India, the heavy one of Egypt, the cheerful one of Greece, or the stately and steady one of Rome; and this substance is evidently of higher antiquity than any, a primitive revelation. The existence of God, the garden of Eden, the fall of man, a future state, an incarnation, a possibility of reunion with God, the certainty of punishment, and the doctrine of substitution, may be traced through them all, but perverted and obscured. The Supreme Being is often exhibited without attributes, the void. Depravity is from the evil nature of matter; the future state is substituted by transmigration; and pardon and purification are sought by ceremonies, contemplation, self-torture, and presents to priests. The ancient mythologies are the solid gold of truth beaten into flimsy tinsel and moulded by a depraved imagination into forms which dazzle and bewilder, but are no longer capable of being the current coin of the moral universe or bearing the image of its Maker.

This history of Indian idolatry, and indeed of all, shows that when men forsake revelation their minds grow darker and darker. There is an awful descent from the Vedas to the Institutes of Menu, and a still greater from these to the Puranas.

The greater permanence of Indian religion is due, in great measure, to the fact that while the spiritual ideas of Greece and Rome assumed the fascinating but perishable forms of statuary and painting, those of India took the enduring form of books. The original volumes, however, being in a language unknown to the common people, are, so far as they are concerned, dead.

The living and degenerated faith has defiled the whole literature of the land. I once asked why native ladies were not educated. The answer was, "There is no literature in the language fit for a lady to read." The common thoughts and conversation of the people are defiled. You could not repeat

in a Christian land the language of the children in their sports or quarrels, without mantling the cheek of every woman and provoking the hootings of every man that heard you.

The apostle Paul meant what he said when, speaking of the converted heathen, he cried, "And such were some of you, but ye are washed." The heathen need washing, not merely their feet and hands, but their mouths. Nor is this surprising when we consider their god and myths, or even their temples. It is creditable to the modesty of Indian women that they visit the temples at night, and pay their devotions to the chief object of their worship in silence and darkness. How they pass the streets without blushing it is difficult to tell, for the public places are made odious by the objects of adoration set up within them. Behold the steps of descent. Beginning with the true God, they advanced to the triad, then multiplied their avatars, finally worshiped things inanimate, till now the waters, the sun, the monkey, even sometimes the gaspipes and telegraph poles, are worshiped, and the gods of the country are more numerous than the men, while the objects most adored are those that are most disgusting. Thus their mind and conscience is defiled, and, as in ancient Ephesus, "the Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God; through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Their general conduct is what we might expect, according to the spirit that now worketh in the children of disobedience. They have indeed a standard of morality, falling below which one is condemned, for "when the Gentiles do by nature the things contained in the law, these, having not the law, are a law unto themselves." Indeed, without this no business could be carried on, and no community exist. Hence, when the dhooly bearer receives his charge he takes the same care of it that a Christian would. But beyond the outward act it is to be feared the morality of Hindoos rarely goes. Little do they feel love to God or to man, or the spirit which the angels expressed at the birth of Jesus.

The institutions of Hindooism illustrate its character. Prominent among these is caste. The code of Menu divides

society into four castes, the priest, the soldier, the husbandman, and the servant. The first was said to proceed from the mouth of Brama, the second from his arms, the third from his thighs, and the fourth from his feet. These have almost disappeared except the first. The Brahmins, from ten to twelve millions, still, by monopoly of knowledge, maintain their position at the head of the social edifice, beneath which there are now numerous castes, varying from sixty to a hundred and seventy, according to locality.

How a system so utterly at war with fundamental political and gospel principles could prevail for two thousand five hundred years is amazing, unless you consider that it is rooted in the popular religion, is deemed the divine order, and confers immunities on the lower castes in proportion to their descent in the social scale. The Brahmin is in perpetual danger of losing caste, for if he but touch a mater's button he is defiled. The tenacity with which caste is held is wonderful. A Fakeer, on being imprisoned, determined to starve himself to death, and die with a curse upon the magistrate upon his lips. When he was nearly gone, the jailer read to him an order that he should, when a corpse, be wrapped in an ox-hide, carried out by men of low caste, and buried in the earth; he immediately said, "Give me food, or I lose my caste." At Jyepore, in Rajpootana, a bazar that could not be cleared with police or artillery was at once cleared by some sweepers with brooms. Sir John Lawrence, who attributes the Sepoy rebellion to the greased cartridges, related to me this story: On a field of battle an officer and a Sepoy lay side by side, wounded and suffering, in the hot sun. All day the Indian said nothing but "Water! water!" Toward night a woman came with a skin of water. The Englishman drank and was refreshed. The Sepoy asked the woman of what caste she was, and being informed that she was of low caste, he turned away his parched lips. The officer remonstrated, "You and I only are present. I pledge my honor as a soldier never to mention it. Drink, and you may live; refuse, and you die." "No," said he, "better die than lose my caste." If the Sepoy were a Brahmin, we may cease to wonder when we reflect that, according to the code of Menu, whatever exists in the universe is all in effect, though not in form, the wealth of the Brahmin, since he is



entitled to it by his primogeniture and eminence in rank. To him knowledge is shut up, for the sacred books are too holy to be studied by any but a Brahmin, or even to be read by a Soodra. He who mentions a Brahmin with contumely should have an iron style, ten fingers long, thrust red hot into his mouth.

Some, perhaps, may tell us that something exactly like this exists in this country, and that if we substitute a certain word for Brahmin, and a certain other for Soodra, we shall find here an unwritten code of the same spirit as that of Menu. I am aware that customs and feelings akin to caste may be found in the Christian world, as when a man is compelled to follow the trade of his father, or a people are doomed to inferiority in consequence of their color. But mark the difference: these things are *in defiance of Christianity*.

Kindred to caste is slavery, which has existed from time immemorial in India, and which, despite British law, exists there to this day, and to such an extent that there is scarcely a rajah or wealthy native family that has not its slaves. Mark, this is in accordance with the native religion; but where it exists in Christian lands it is contrary to conscience and faith, and destined, with the cultivation of the one and the progress of the other, to utter extermination. Suttee, the burning of the woman upon the funeral pile, was often done against her own remonstrance, and by means of her own children binding her to the flames. Infanticide is still practiced by the Rajpoots and Catties, in order to avoid the expense of marrying their daughters, and it is authorized by the sacrifices to the river god Gunga.

More terrible still is the practice of Thuggee—a system of hereditary murder, carried on by a fraternity spread all over India, having secret signs and a peculiar dialect, who are taught from boyhood to look upon murder by the noose as their calling. We have bands of robbers, counterfeiters, murderers, in Christian lands; but note the difference. The Thug is religiously inducted by his spiritual guide; he uses an instrument consecrated by religious solemnities. He worships Kali, a murderous goddess, who has given him the privilege of killing his fellow-beings for a livelihood, to whom after every murder he makes an offering of silver and of sugar, whose wrath he

would incur if he failed, when the omens were favorable, to suffocate the victim, and whose name is so venerable with the people that the native rulers are afraid to deal with her murderers. Similar to this is the system of Dekoitee, practiced religiously by a set of robber castes.

These are *legitimate* moral results of Brahmanism. I need not speak of polygamy, nor of the degradation of woman, nor of the monasticism and devoteeism so prevalent. The priests are often celibates and mendicants. The fakeers are numerous. Some holding their hands clenched until the nails pass through the skin, others suspending themselves by hooks, others rolling themselves across the country, measuring hundreds of miles with their bodies. I have seen the devotee on the banks of the Ganges, almost nude, covered with ashes, occupying a constrained position, with his joints apparently in a state of anchylosis, yet receiving the adoration of the people. A missionary had traveled all day in the beautiful valley of the Nabuddah, charmed with the mountain and the stream, when toward night he came across a devotee who had been occupying a cave for forty years, worshiping a god that he had made with his own hands out of cow-dung.

The priests profess to worship not the idol, but God in the idol, as they pay homage to the queen in the person of the viceroy. They, however, seem to have no knowledge of the Infinite Being, who, they say, is incomprehensible to finite minds, and to whom, in all India, there is neither priest nor temple. The philosophers are generally pantheists, and teach either that both matter and spirit are manifestations of Brahm, or that Brahm is the only existence, and creation an illusion, or that matter is eternal, and Brahm, uniting himself with it, gives it life. Each system confounds God and the creature, and destroys all moral distinctions. The Vedants when asked who is God will generally point to themselves. They allege that if men lie or murder, it is not they, but God in them, that is chargeable. The common people do not reason much, but bow credulously before the idol.

India gave birth to another idolatrous system, Buddhism, which originated with Sakya Mooni six hundred years before Christ. It is full of absurdities and false philosophy. It teaches the doctrine of transmigration, embraces no idea of for-

givenness, asserts that punishment follows transgression as the cart wheel follows the ox, enjoins the building of monasteries and temples, and the making and worshiping of gods, which deeds will elevate us to pleasant spheres where we may eat fruits and gather flowers reared by the hands of angels. It is, however, atheistic, and teaches that all things end in annihilation. Rejecting caste, it provoked the opposition of Brahminism, and after a long and fearful conflict it was driven out of India. It took refuge, however, in the island of Ceylon, the slopes of the Himalayas and the table-land beyond, gradually spread along the eastern shores of the Bay of Bengal, and finally took root in China and Japan. It is now the faith of three hundred millions of the human race. It is seen in India now in a modified form called Jainism, which embraces caste. The number of Buddhists under the British government must be many millions, as the people of British Burmah, Ceylon, and Tennasserim are chiefly of that faith. Another great heresy, Mohammedism, has also a strong hold in India. The false prophet had scarcely been in his grave fifty years, before the Arabian cavalry was reined up on the banks of the Chenaub. Mahmound of Ghuznee conquered Guzerat and the Punjab; Arabs and Abyssinians formed settlements upon the coast; Tamerlane sacked Delhi, and his descendants founded the Mohammedan dynasty of the great Mogul. Persian and Affghan invasions of Mussulmans from the west, and of Tartars from the north, have also been seen, and rarely rolled back, from the Indian plains.

Of Mohammedism we need say but little. The Koran borrows facts and principles from the Bible, but incorporates with them fables and errors. It admits the truth that there is one God, but perverts it by representing him as equally the author of sin and holiness; it teaches a gloomy fatalism, and puts the Hadees or traditions before the Koran. Its moral code is cruel and bloody, and allows both slavery and polygamy; its worship consists of external ceremonies; it is without any plan of propitiation or pardon, and it holds out to the believer a paradise of carnal delights. The results of the system are terrible. I expected to find the Mohammedan's more upright than the Pagans, inasmuch as their creed is better; but I was assured by credible testimony that they are more profligate, licentious,

and cruel than their heathen neighbors, and they have introduced forms of sin into India too shameless to be named, though they are alluded to in St. Paul's Epistle to the Romans, and described in some of the Grecian and Italian classics.

The Mussulman population of India is probably twenty-seven millions; among these, all the sects of that faith, Shiis, Sunnies, and Wahabees. In the shadow of these colossal forms of error you find various offshoots, such as the Sikh faith, and among the aboriginal inhabitants, idolaters who have not yet abandoned human sacrifices.

When mankind were dispersed, the most populous and enterprising tribes moved eastward; thither was the path of empire. On the Euphrates, or beyond, arose the Assyrian, Babylonian, and other great kingdoms, and even before they arose the children of Noah had probably founded on the banks of the Hoang Ho the great empire of China. Arts and arms seemed to be the inheritance of Shem and Ham, and to find their first theaters in Asia or Africa. After a time the tents of Japheth began to grow powerful, and the scepter of the world to be transferred to the basin of the Mediterranean.

When our Lord ascended and gave gifts to men, he taught his disciples that his empire was universal, and, sending them forth into all the world, he exhibited to them in millennial vision the North, the South, the East, and the West sitting down together in the kingdom of God. They obeyed his command. While some went north, others south, and others west, a few penetrated the denser and darker populations of the East. But upon the sun-worshippers of Persia, and the philosophic pagans of India and China, they seem to have made little or no impression. Turn to the map of the countries traveled by the apostles, as the historian has traced it, and you will observe that it does not extend eastward of the Orontes. Westward from Calvary has been the march of Christianity, through Asia Minor, around the Ægean, over the classic soil of Greece and Macedonia, and the peninsula of Italy, and still westward through Spain, Gaul, Scandinavia, Great Britain, and still westward over North and South America.

Account for it as we may, the East has stubbornly rejected the word of life. Neither the idolatrous systems of classic Rome and Greece, which had no Bible, nor the rude supersti-

tions of Gaul and Goth, and Celt and Briton, whose divinities were local, nor the fetishism of Africa, nor the spirit-worship of aboriginal America, has presented such formidable obstacles to the religion of Christ as are found in the lands of the East.

There stand Brahminism, Buddhism, Mohammedism, systems in which philosophy and superstition, priestcraft and kingcraft, have combined their powers to rule the human mind, and which stand like moral Himalayas, shutting a large majority of the human race from the light of the Sun of righteousness.

Although in the days of John the Revelator the eastern nations contained the bulk of mankind, as they have done ever since, yet they are not once named in the Apocalypse.

The reason is apparent. The Bible gives no account of nations but as they are connected with the Church; and God, foreseeing that the peoples of the East would resist the truth until they were finally put into the power and under the tutelage of Christian rulers, saw also that their history, so far as connected with the history of redemption, would be a part of that of the western powers. God governs nations as we govern men. He uses moral means first, then physical. He will give to his Church the heritage of the heathen, if not by mercy, then by power. When he set up his king upon his holy hill of Zion, he declared the decree, and threatened to break those nations to pieces that disregarded it. When the Jews crucified Messiah, destruction fell alike upon their city, temple, and nation. So Roman emperors went down one after another until a Christian ascended the imperial throne. God bare long with the lands of the East, but he has at length taken them in hand.

Russian guns upon the banks of the Amoor, English and French at the gates of Peking, have broken down the walls which so long barred China from the rest of the world. The thunders of artillery have also opened the way through the empire of Japan, not only for commerce, but for science and religion. By being brought within the range of cannon, Australia and the islands of the sea have been brought within the range of truth. But the most remarkable instance in which God has broken nations like a potter's vessel, is India, that land in which, as a focal point, the three colossal systems of religious error converge and radiate.

Nothing in history more wonderful than that a clerk in a factory should win one of the largest empires in the world; that a trading corporation should for so many years hold and acquire territory as did the East India Company; that, having failed to accomplish its purposes, it was overthrown by one of the bloodiest revolutions the world has ever seen; that such a revolution should be put down by a little island nine thousand miles distant; that it should prove to be the grandest step in India's progress; and that one hundred and eighty millions of Pagans should be easily and safely governed by eighty thousand Christian sabers. This is the Lord's doings, and it is marvelous in our eyes. None the less so because wicked men have accomplished the work, often from bad motives, and by unjustifiable means. God knows how to use bad men, and overrule bad motives and deplorable events, for the welfare of the world. Among angels, progress doubtless is through reason, and by the path of peace; but, owing to the perversity of man, national preservation and progress are by violence. What prevented Asiatic despotism from overspreading Europe? What prevented ancient Rome from becoming Punic? What saved medieval Germany and Gaul from becoming Mohammedan? What prevented the United States from being the great slave empire, and the propagandist of despotism in its worst form? Arms. The elements of our civilization—Greek culture, Roman law, Christian morals, Protestant faith, and political freedom—were all both procured and preserved by steel. What wonder, then, if God break down with a rod of iron those despotisms which for three thousand years have doomed the East to superstition, sluggishness, idolatry, and corruption, and prepare the peoples for a baptism of water by a baptism of blood.

Will the ascendancy of the British in India be permanent? Yes. How came they to put down the rebellion? The people were divided. The masses, long oppressed, cared nothing for the issue. Had they simply retired from their villages to the interior, carrying their effects with them, the British army must have starved to death by the roadside. But it was well supplied. Besides this division between the ruler and the ruled, there were others. The Bengali hates the Madrassee, both despise the natives of Bombay, all three look with jealousy



upon the hardier race of the northwest provinces, while the Sikhs and Ghoorkas have little respect for any of the rest, or they for them. Then there are religious divisions. Mohammedans and Brahmins can never unite. Though they joined in the mutiny with the watchword, "Two faiths in one saddle," the Brahmin soon perceived that the back seat was for him. The Mohammedans themselves are divided into Sunnites, Shiites, and Wahabees; and the Hindoos into nearly two hundred castes, and eighty-four thousand sects, whose interests are diverse. The intelligent rajahs perceive the advantages of English rule, and shudder at the anarchy and conflicts that would ensue from its overthrow. Meanwhile, while the natives are disarmed, the British have a controlling army and full possession of all the strongholds of the country, and are strengthened by perhaps twenty-five thousand European residents, and a hundred thousand Eurasians.

What will this power effect? Judge by what it has already effected. It has reduced anarchy to order, given law, established justice, protected the land from invasion, and prevented it from being ravaged by intestine wars. It has suppressed suttee and dekoitee, forbidden human sacrifices, repressed infanticide, and made slavery illegal. It has woven a network of telegraphs around the empire from Galle to Peshawur, and from Peshawur to Rangoon. It has established a regular system of postage for letters, papers, and books, at low charges and uniform rates. It has improved old roads and made new ones; sent steamers up the principal streams; constructed a canal nine hundred miles long, and will probably soon construct others in the valleys of the Mohanuddy, the Kistna, and the Godavery. It has commenced a system of railways embracing about five thousand miles of trunk lines, at a cost of nearly three thousand millions of dollars, which, when completed, will unite the extremes of the peninsula, open hitherto inaccessible tracts, and bring all parts close to each other and to the civilized world. Already the steam horse traverses the Gangetic valley from Calcutta to Delhi, crosses the peninsula from Madras to the western shore, and prances from Bombay to Nagpore.

It has steadily increased the trade of the country, which before the days of Clive could be conveyed in a single Venetian frigate, until it now reaches nearly five hundred millions

of dollars annually. It has raised the revenues of the government to two hundred and fifteen millions. It has given India the newspaper, that great educator, so that there are twenty-eight newspapers published weekly in Bengal, (three of them in English, by the natives,) thirty native presses in Madras, and I know not how many in Bombay and Ceylon, and twenty-five presses among the missions alone. It has established schools in all parts of the land, in which those sciences are taught that undermine the prevailing systems of superstition and error. It has made the English language classical in the country, and by this means it is furnishing the native mind with the rich and Christian stores of which that noble tongue is the medium. It has protected missionaries of Christ and their converts.

Since the mutiny eight or ten new missionary societies have entered India, bringing large additions to its evangelizing forces, so that in 1862, according to Dr. Mullins, there were in British India, including Burmah and Ceylon, 31 societies, working in 386 stations and 2,307 out-stations; 541 missionaries; 186 native missionaries; 1,776 catechists; 1,542 native churches; 49,688 communicants; 213,182 native Christians; 48,390 vernacular day-schools; 23,963 boys in Anglo-vernacular schools; 39,647 girls in day and boarding schools, showing an increase of over forty thousand Christians in ten years. Meanwhile the Bible has been translated into fourteen different languages of India, and circulated to the extent of 1,634,940 copies, and other Christian publications to that of 10,000,000.

Look, then, at this great peninsula, linked to the continent and the world by its languages, commerce, and religions: source of the false faiths which together ensnare six hundred millions of the human race, and the stronghold of a delusion that blinds a hundred and eighty millions more. This great moral pest-house, this Babel of devils, God has put into the power of one of the most enlightened Christian nations on earth. There are more Mohammedans under Victoria's scepter than under any other on earth. The Sultan has but twenty-one millions; she has twenty-five millions at least. There are more heathen under the same Christian queen than under any sovereign except the emperor of China. And this mass is all through and through, and more and more, subjected to Christian influences. The telegraphs are so many ganglia in a

great nervous system, diffusing new sensations ; the railways are so many iron arteries, pumping Christian blood through the native veins ; the newspapers are so many digestive powers, preparing healthful moral food ; the schools are so many batteries, thundering at the crumbling battlements of error ; the missions are so many brains, thinking new and better thoughts.\*

Knowledge must be diffused through the earth. We know two things more, namely, that our religion can withstand modern science and make it tributary to itself, and that no other religion can ; for every other faith has linked its science with its doctrines, so that they must both fall together. As to take Paris is to take France, and to take Sebastopol is to shake Russia to the Arctic seas, and to take Richmond is to shake out the rebels of the United States from the Potomac to the Rio Grande, so to Christianize India, owing to its key position in heathendom, is to shake out the idols from the face of the whole earth. Intellectual and moral power has both rights and responsibilities, and it is destined to rule the earth under the providence of God. Should Christian nations do for China what England has done for India, would not the people be wiser, better, happier ? would not the boundaries of science, philosophy, and true religion be enlarged, and all the best interests of the world be promoted ? Should the decrepit empire of the Sultan perish, and Great Britain receive Egypt and the Barbary States, France Asia Minor, and Russia European Turkey, who does not see that peoples long oppressed and darkened would be delivered, enlightened, raised to a higher and nobler civilization, brought into more intimate communion with mankind, and made to contribute immensely more to the wealth, the wisdom, and the worth of the world ? They may do wrongs which may justify superior nations in exercising power over them ; and if they give to them governments better adapted to their condition, and fitted to secure the protection of all their interests, let us bid them Godspeed.

We have entered upon a grand era. The Almighty is shaking the nations preparatory to giving them to his Son. The lines both of prophecy and providence converge at a point

\* The annual expenditure for missions is \$1,400,000, and the expenditure of the government for schools about the same.

which our feet are rapidly approaching. The child is in his cradle who may see a Joshua leading India into her spiritual Canaan. As the first thousand years brought the translation of Enoch, and the second the Flood, and the third the reign of David, and the fourth the Messiah, and the fifth the Reformation, so the sixth may bring the Millennium.

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#### ART. II.—FAIRBAIRN ON PROPHECY.

*Prophecy viewed in Respect to its Distinctive Nature, its Special Function, and Interpretation.* By PATRICK FAIRBAIRN, D. D., Prof. Theol. in Free Church College, Aberdeen. Edinburgh: T. & T. Clark. 1856. New York: Carlton & Porter. 1866.

THE common belief of the world has borne witness to the intrinsic probability of a supernatural revelation. The credentials of such probability are placed in prescience and power, manifested to men in the form of prophecy and miracle.

The nature of prophecy, with which only we are concerned in this article, involves something more than the prediction of events. This is its chief apologetic element, that from which is derived strong evidence on which rests the proof, in one form, that God has spoken in a supernatural way to mankind. But prophecy in its larger sense supposes any message from God, whether a prediction of coming events, a disclosure of an important truth, or the inculcation of an imperative duty. The proper conception of the true prophet is, that he is inspired of God to receive and utter the message delivered to him; but the mode of his inspiration is limited by the character of the subject communicated, and by what is required for the most effective impression on the minds of those to whom the communication is made. These general remarks define a common ground on which evangelical writers on prophecy stand. The best works accessible to English readers on prophecy have been written by John Smith, of Cambridge, Davison, and Fairbairn. Excellent articles by Hengstenburg in Kitto's *Cyclopedia*, and by Meyrick in *Smith's Bible Dictionary*, occupy

the same ground essentially; as does also Lee in his valuable work on inspiration. Writers in "Aids to Faith," and in "Replies to Essays and Reviews," follow in the same track. All these run out their own lines of thought on the subject, each favoring some points of thought with greater amplitude of discussion than others, but all bearing to the one conclusion of a divine commission to the prophet, to communicate a supernatural revelation of the higher truths of God's kingdom, as well as the future acts of God's providence.

The republication of Fairbairn's excellent treatise has brought the Christian public under a debt of gratitude to Carlton and Porter, the publishers. This work lacks the pithy conciseness of some other works, and is perhaps not quite happy in some of its interpretations; but with these abatements it is the best, because the most judicious on the whole, and the most scientifically complete, of any work on prophecy in the English language. The author's caution is observed almost always in the right places, and always with due reasons stated; nor is he often offensively conservative in respect to the points on which his theological school is apt to bring the rigors of its creed—less so, indeed, in this than in his previous work, "The Typology of the Scriptures." In respect to the absoluteness of prophecy Hengstenberg is unqualifiedly positive; but Fairbairn makes concessions as creditable to his sound judgment as they are accordant with truth. There is a conditional element in many of the prophecies. For admitting this truth, he was held to account somewhat severely by a Calvinistic journal of his country, which he silenced by the fairness and the gravity of his reply.

The scope of this treatise is a wide one. The first part investigates principles on the elementary question; the second ascertains the apologetic value of prophecy, by applying the principles to the classified groups of Bible predictions. Little or no exception can be taken to anything advanced in the elementary investigation, by those who hold to the general view of prophecy presented in our opening remarks. But this is the question in dispute in these times, especially the predictive element. Not to speak of the gross Rationalism of the day, there is a class besides, sliding off from the evangelical view of prophecy, who, though they do not squarely antagonize

with it, yet do not feel firm footing upon it as valid evidence of the truth of revelation. It was fitting the author should give a thorough discussion to this part of the subject. He has done this with calmness and on the question's own merits—not as meeting a foe in the case. We shall linger upon this more than upon the other branch of the treatise, because, if the question of predictive prophecy be proved, it is not essential that the application of it in that branch should of necessity be arbitrary, as we fear it may be in some of the author's interpretations, though, where the matter of time, and place, and number in prophecy is so uncertain, the author *may* be right, and we may be justly chary of criticism upon the specific application of his principles in given cases. We shall dwell on this with a little more fullness in its proper place. Meanwhile the contested state of the primary question demands attention.

All the varying modes of assault or objection against the phenomena of prophecy in the Old Testament may for present convenience be generalized into two classes. First, that of a ruthless and undistinguishing criticism, which makes utter slaughter of all that is supernatural in the Old Testament, and which by force of its own position is shut up to the seeing of no God, or at least but an impersonal one, in the universe; and second, the class which includes all those who hold to a low inspiration of the Old Testament, or only such an inspiration here and there as supposes, not exactly a predictive power in the prophet, but elevated instruction simply, or if predictive in any degree, not so intended as a credential for the subjects uttered, but as a quality incidental to the main design of prophecy, that of reproof, encouragement, and edification.

With the first of these classes, of course, no good comes of standing in issue on such a subject. The virtual rejection of Deity is an absolute refusal to argue any question of divine interference for men. However unwilling this class may be to be called atheists or pantheists, their position makes them such, and to this result the true course of logic holds them responsible without escape or compromise.

But with the second class the question comes into fair issue, whether the prophet of the Old Testament was a man inspired of God to stand between him and men as the revealer of his



communications, among which were facts and events that were to have their accomplishment in years or ages to come. They usually do not deny the question entirely, but evade it, by eliminating all that is divinely predictive in it, and by gauging their prophet as a man of elevated genius simply, receiving exalted exhilaration at times by forces from without, natural as well as spiritual, and occasionally raised to a sublime sagacity or clairvoyance, by which he can luckily hit upon what is to come to pass in the future. It is true a divine spirit is admitted to work upon the prophet in the production of unsurpassable poetic conception, but much in the same way as the same spirit wrought upon Homer and Virgil, Shakspeare and Milton. Grave truths, important instruction, imperative duties, were thus inculcated. By word and symbolic art, prophecy, in this sense of it, implied all the religious, moral, and intellectual agencies brought to bear vitally on the popular mind and conscience, its whole intent being to train the people to a reverence of Jehovah and his law, with both civil and religious ends in view to them as a theocratic nation. The manner of prophecy was ordinarily by vision and ecstasy, in strict keeping with Oriental temperament; for the frenzy and extravagance manifested in it are familiar facts in the mental physiology of the Eastern races to the present time. The whole body of prophecy was interfused by a divine spirit or influence, and it would naturally follow, from the form of thought which the history and character of Moses had given to Hebrew mind, that an ideal chief man or deliverer, an anointed one, should prepossess the encouraging forecastings of the prophet; but it is idle to raise these much higher than vague hopes and surmises. The same spirit makes prophets of statesmen, fills humanity with longings and aspirations, invests the lower creation with attributes of prophecy, and utters its mystic symbols over the face and within the depths of nature everywhere, all which finds an interpreter only occasionally, like Wordsworth, like Keble, like Tennyson, and so forth. Too much defining and specification is inadmissible in prophecy. The spirit that prophecies in men is not specific; to be so it must be mundane, not heavenly and transcendental. For this reason, the Book of Daniel must be ruled out; the second and the twenty-second psalms, and a portion of Zechariah, must be

recast; and the last twenty-seven chapters of Isaiah must be assigned to a different writer and to a later age. The necessities of theory demand such a disposal of those passages, and a similar one of others not referred to here, and if legitimate criticism will not effect it, it must be distorted till it will.

This, in substance, is a true explication, we think, of prophecy as held by a school of theological ideas now quite prevalent in the Church of England, and among liberalists in this country and elsewhere. An average of views here is attempted only to be struck, from a scale of statements ranging upward from extravagant laxness of view toward a near approach to orthodox views of prophecy. More than this we are not called on to do, to represent a general class which is governed, in its ideas of prophecy and revelation in general, apparently more by an internal sense of religiousness natural to men, than by the letter of the word, which declares that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Let us now inquire into the Scripture view of prophecy. Looking at the contents of prophecy in the Scriptures, we find that, while prediction runs through it more or less, it is not a series of mere predictions. It is a continued strain of moral doctrine—confirmed and enforced here and there by prediction—founded upon a knowledge of God, his attributes, his will, with a sense of the personal and responsible relation of man to him. It treats of the laws, the supreme dominion, the universal providence, the majesty, the spiritual being and holiness of God, and the duties which press on man related to such a being—duties of faith and worship and obedience toward God, and duties of justice and mercy and love toward man. There is not a sentiment in opposition to these original principles of piety and morals on all the pages of Old Testament prophecy. And in this regard the oracles, the manticisms, and the pagan wisdom of all the heathen ages, stand nowhere in favorable comparison with it. Omit from the contents of prophecy, for a time, all consideration of the predictive element, and attend only to the pure theology they contain, and what effect of profound conviction and moral wonder takes place in the

serious and candid mind. The skeptical reader himself will find the suspicion fastening on his mind that the teachers of so excellent and virtuous a discipline of life, the expositors of so rational a theology, are not to be set down as vain pretenders to inspiration and communication with the omniscient One, unless a parallel to this can be found among other diviners and sages, and be explainable, when found, on natural principles. And the proper, unresisted effect on him will be like to that described by St. Paul: "If therefore the whole Church be come together into one place, and all its teachers prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus the secrets of his heart are made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." This is a sample of the effect which prophecy, considered only as a body of moral doctrines, is properly adequate to exercise on the candid unbeliever. In comparison with all contemporary pagan devices, let prophecy be tried by this test. There can be no doubt as to the result.

Add now the prescience of future events. The moral authority of prophecy, without this, is seen, *à priori*, to be sufficient to prove the supernatural mission of the Old Testament prophet. But add the predictive power to this authority. It *may* belong to it. There is an antecedent presumption in its favor, and none against it. Creatures related to an infinite moral governor, with understandings weak and halting, with wants so great, and moral requirements upon them so heavy, make a just demand for light and revelation, and the demand is met. God *does* reveal his law. He *has* commissioned some to be the bearers of it to men, fitting them by his inspiration to make known his will. And if his will in the present, why not in the future? There is nothing more irrational in the one than in the other. Indeed, the soul, the reason, *cries* for it; the exigences of moral government on earth at times must have been at a dead lock without it.

Do the Scripture terms *prophet*, *seer*, *men of God*, *men of the Spirit*, and the like, imply a function of revealing acts of Providence in the future? The word *prophet* is from *προφήτης* of the Septuagint, and answers to *נָבִי*, *nābi*, in the Hebrew, an announcer of divine oracles, a *prophet*, commonly

applied to a true and divine prophet, Deut. xxxiv, 10; metaphorically, a *messenger*, sent by God with revelations, Jeremiah xv, 19; also a *man of God*, a pious one, one belonging to God in the high sense of being in close communication with him, Gen. xx, 7. Many other similar applications of the word are given by Fürst and Gesenius. The verb from which it is derived in the Niphal and Hithpael, in which forms alone it is used, denotes a condition of ecstasy and frenzy in its several uses, the highest phases of prophetic influence; and its derivation *nābi* is most often applied to prophets who apparently showed the greatest degree of inspiration. Hence the term admits the highest function of prophecy, that of foretelling events, as well as impressive instruction.

Two other words were predicated of the prophet: רוֹאֵה, *roeh*, *seer*, replaced in great part by a later word, חוֹזֶה, *chozeh*, with the same meaning. These terms, according to the views of Hävernich and Dr. Lee, denoted a less official prophetic character, yet they are affirmed of Isaiah, especially the latter word, which shows them capable of expressing sometimes the highest function of prophecy.

Gesenius (in Thesaurus, under נָבִיא) defines the prophet as God's legate who of his *own* motion speaks nothing, but only as divinely acted upon, and who, among his utterances, *futura prædicebat*, predicted things future. This great lexicographer, following his liberal inclinations, would perhaps have been a reluctant witness for such a meaning; so that the full weight of well-considered philological reasons comes as possibly a more impartial and authoritative voucher for this high sense of prophecy.

While the designation "man of God" implied intimate communion with God, commission from God, etc., the word "seer," and the phrase "man of the Spirit," (רוֹחַ) referred probably to the mode of the prophetic influence, as well as to its miraculous character. The usual but not universal mode was by dreams and visions. In Numbers xii, 6-8, we have the following discrimination of God's method of acting on his prophets: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream. My servant Moses is not so, who is faithful in all his house. With him will I speak

mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." This doubtless completely sums up the different ways in which the revelations of God were made to man, namely, by vision, dream, and direct declaration and manifestation. The last of these would seem to be the highest and most distinguished—implying the highest state of psychological fitness for holding communications with God; and Moses and Jesus exemplified the prophetic function in this state. And in this state it is probable the prophet had knowledge of the full import of the oracles he uttered. But did those who prophesied in "dreams" and in "visions" have such knowledge? In some cases perhaps not, and possibly not in *any* case beyond the first and local meaning of those prophecies which were pregnant of a higher and a typical meaning to be unfolded in the future. It must be remembered that the "seer" was in this state not by his own will, that he was a passive speaker for God, that he uttered only what was revealed to him to say, and that to know the meaning of what he said depended on God's pleasure to make it known to him. All is miracle. And connected with these points are the hardest problems of prophecy. The perplexing question of "double sense" comes in here; upon which less of reproach would have been cast if right-minded interpreters had heeded less the overawing *dicta* of Rationalists, and had more wisely discriminated as to what was excessive, and what was judicious and essential, in the system of the old expositors.

But upon this we shall soon touch again. That which resulted from the prophetic state was miraculous. It came not by man. His own genius originated nothing of it, but served simply as the channel through which it passed directly from God. The style and diction of prophecy partook, of course, of peculiarities which the mind of the seer imparted. But the contents of prophecy were God's, not the seer's, except when God should reveal them to his consciousness, which would occur when the lesson of the prophecy was to be enforced immediately. When also the mind of the seer in this state was raised to a prescience of events future, the same would occur if the instant proclamation of events were commanded. It is conceivable, indeed, that God might have revealed all meanings,

present and remote; but this is not essential to the predictive character of prophecy, for prediction, in whatever way rendered, is both possible and probable, and its validity in no wise to be denied, unless atheism be true, unless there be no personal God, and no moral government nor overruling Providence.

It is easy to see the relation between the state into which the seer was raised, and the character of his oracles. The latter, a natural consequence of the former, were figurative, fragmentary, and vague, because often abstracted from the relations of time, and sometimes possibly also of place. Against this character of the divine predictions, objections have been brought, perhaps the most serious objections that ever have been or can be raised against any feature of the prophecies. The predictions, as a series, pointed to the mission, divine character, kingdom, and ultimate universal dominion of the Messiah. And it is claimed by objectors that the policy of revelation on these subjects is a presumption against the high doctrinal interpretation of the Messiah commonly given to these predictions; that a definite, full, and plain account *in prose* of so important a subject would have gained the convictions of the world far better. To these Hengstenburg and others have in effect replied, that God knows best his own mode of most effectively addressing a gainsaying, revolted province of his creation; that men are not forced to believe, and wicked men would not believe, with a plainer account before them, while good men *will* believe without it; that a plainer revelation would but give greater advantage to the rebellious hosts "against Jehovah and his Anointed;" and that, for a wholesome discipline of the faith of men, not a few of the prophecies relating to the Messiah were intended to be of growing application, with some portions to be understood only on their complete fulfillment.

This last consideration is of great moment. It takes in the problems of the *double sense* of prophecy, of the types, and of the deeper meanings of Scripture. Let us consider each of these, but in the inverse order here stated. The Rationalist theory of the literal and single sense of Scripture reduces the Bible to a human affair; yet its influence, conjoined with an influence entirely the opposite, that of an excessive and puerile use, by unscientific hands, of the deeper meanings, types, etc., of Scrip-



ture, has contributed to so serious a caution in the modern improved system of interpretation, as to emasculate the Bible of much of the strength of its evangelical character. Limits should be set to our Scripture conceptions by definitions that will stand under all trials, if possible; but when terms are defined so closely as, in their application, to pare away some essential doctrinal thought, such a scientific system of interpretation, so called, may justly be considered, we think, a little overdone—too great a concession to Rationalists of a possible peril to our “more sure word of prophecy.” Are we far enough advanced into the ages, as a race, to have so full a development of the truth stored in the Scriptures as justly to apply, at this time, square and compass, line and plummet, and crucible tests, to every part thereof? If not, the times of this ignorance God may now wink at, but soon he will command all men everywhere to repent in these respects.

For prophecy sweeps over all the tracts of time. And it must not be forgotten that God *could* so impregnate it with meanings that it should require all the ages for the expanding mind of the race to comprehend those meanings. No fair-minded man can gainsay the presumption that he did so impregnate some of them. Bacon so thought when he said, “Divine prophecies, being of the nature of their Author, with whom a thousand years are but as one day, are therefore not fulfilled punctually at once, but have springing and germinant accomplishment, though the height or fullness of them may refer to some one age.” Even De Wette, in his later and more orthodox days, admitted so much of this as to say that “the entire Old Testament is a great prophecy, a great type of Him who was to come, and has come. Who can deny that the holy seers of the Old Testament saw in spirit the advent of Christ long before he came, and in prophetic anticipations, sometimes more, sometimes less clear, described the new doctrine?” This admission of the deeper meanings of Scripture up to the time of Christ, is a virtual admission also that they exist and will exist in some of the prophecies to the end of the world.

If the Old Testament, as a body of doctrinal hints couched in its history, its poetry, and its institutions, is but an adumbration of what the new dispensation develops, there is within it a vast amount of what are called deeper meanings, which is

beyond the power of being fully understood, except as time, and light spiritual and providential, shall make them plain. Such of these meanings as have already transpired reveal no special law by which others can be completely unlocked in advance of their fulfillment. Laws applying to parables in the New Testament will apply to the same in the Old Testament. So of allegories, symbols, and fulfilled predictions. The exodus of Israel, though but an historic fact, apparently plain enough on its face, was to the prophet Hosea an event of deeper import, and arose to the character of a type in Matt. ii, 15. This, and doubtless many Old Testament historic incidents, were prophetic events. That the Psalms are full of these deep doctrines, which come to be apprehended in the course of ages, is generally admitted. Devout minds were always refreshed and strengthened by these incomparable lyrics, and the more profound their reverence of God, their love for his sanctuary, their sympathy with all his plans of providence, the deeper their spiritual discernment entered into the underlying significance of many of the psalms which so depict, in each of them, some trait, some lineament in the character or reign of the coming Redeemer. The event of his coming has disclosed the second, tenth, sixteenth, twenty-second, forty-fifth, seventy-second, and the one hundred and tenth—at least these—as clearly referring to some feature, act, or condition relating to him. How far the original utterers of these deep, grand truths were permitted themselves to apprehend them, of course cannot be known. It would seem that the sacred elevation of their souls in their inspired condition should have afforded at least a refreshing glimpse of these truths, if no more; but such things are beyond our present knowledge. There is not the positive evidence we desire that even Moses, at Exod. iii, 15, caught a view of the doctrine of the resurrection, which Christ declared, Matt. xxii, 31, as found in the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living," etc. We mourn this lack of evidence; yet, despite of it, the first prophetic promise to Adam may have conveyed to him a hint of the resurrection; the tree of life in Eden may have fitted his mind for its reception, and the thought that the spoiler, death, should some time be conquered, may have become deeper among the patriarchs and prophets of the old dispensa-

tion till in Christ's time it was a settled article of Hebrew belief. This being so, there was a peculiar poignancy in the Saviour's rebuke to Sadducean obtuseness on this doctrine: "Ye do err, not knowing the Scriptures, nor the power of God."

From these indefinite deeper meanings of Scripture we pass to Types. These have an eminent place in the department of Prophecy. Fairbairn has not discussed these in the volume before us, but in a former work he has elaborated the subject to an unprecedented extent. In opposition to the school of Marsh, followed by Moses Stuart and others in this country, whose canon is, "So much of the Old Testament is to be accounted typical as the New Testament affirms to be so, *and no more*," Fairbairn justly claims, we think, that a greater fullness of typical matter must exist in the Old Testament than this canon allows, whether so designated in the New Testament or not: for the reason that the whole Old Testament system has its larger setting forth, its fuller development, in the New; that each part of this system is correlated to each successive part, the patriarchal to the ritualistic, and this to the prophetic, the relation of successive rise and advancement in each, so that, as a whole, with the divine law as its central principle, it is well designated by the Apostle Paul as "our schoolmaster to bring us to Christ." A relation so formed, and subsisting to such an extent, between Old and New Testament things, clearly implies that Christ and the salvation he brings to the world were the ultimate objects toward which all the previous training of the Old Testament Church was tending and struggling; the great antitypes, respecting which the whole previous system of appointed resemblances and shadows were designed to give instruction. A true notion of a type is, thus, that it is not only *a* resemblance between things, institutions, and persons—or offices and functions which persons perform—and the objects which answer to them in the New Testament, but that it is an *appointed* resemblance, and so partakes of the character of prophecy. And it is unsafe to say how many of these there may be in the Old Testament system. Vastly more, doubtless, than are designated in the New Testament; though a judicious handling of types in interpretation requires us to go practically not far beyond the quoted, or the really obvious, examples of Old Testament bearing on the new dispensation. The sub-

jective feeling of the devout interpreter may warrant him to appropriate a large body of passages as possibly and probably having such bearing; and if they show the true marks which characterize a type, otherwise than a New Testament use or reference, we see no harm in their adoption as such. Such marks seem to us considerably presented by Fairbairn in his work on Typology.

But we touched the subject of types on account of their prophetic character. Many of them are introduced by the phrase, *ἵνα πληρωθῇ*, *that might be fulfilled*, which denotes purpose, not a mere correspondence to a fact *so that was fulfilled*, that is, so that events were moulded and adapted to correspond to something stated in an ancient book, as the Rationalists force the expression to mean; for this would require us to believe that the Divine Being himself has contrived certain events, *not* that his will should thereby be accomplished, but that they might agree with a so-called prophecy. When this expression is affirmed of any event which Christ is said to have brought about, this meaning of it makes him to do the same absurd thing. Rather, the expression evidently means their preordained fulfillment of a fact denoted by an ancient event, or thing, to which the fact in question, at some or more points, has a prefigured likeness. And the truth of the fulfillment is bound up with the prophetic truth of the ancient type predicting it. We would not, with Alford, Meyer, and others, press this absolute telic force of the particle *ἵνα* everywhere. Ellicott, in his comment on Ephesians i, 17, and Winer in his Grammar, admit, as an exception, the weakened force of the particle in some cases. But in the case before us, wherever *ἵνα πληρωθῇ* is used in the New Testament to express the idea of fulfillment of what had been predicted by formal prophecy or type, it carries its full meaning of purpose that such prophecy or type is or shall be fulfilled by the event under consideration. And why not, since the prediction and its fulfillment constitute God's unbroken system in the Bible of instruction, discipline, and providence to fit the race for the completion of his mediatorial scheme? Prediction and fulfillment over and over again, as a method of training to the race, are necessary to unify all parts of this vast scheme; but from Adam to the last born of the world He infringes on no one's

freedom in carrying out each preordained plan; he only overrules and shapes whatever result is projected from each one's free, unconstrained action within this scheme.

The order of thought in the New Testament narrative and discussions does not require the prescriptive formula, *ἡνα πληρώθῃ* for all typical references; but all have, nevertheless, the same predictive element. For if the philological argument in *ἡνα* secures this element to the few to which this formula *is* appropriate, by fair inference the few give character to the whole. And the sacred penmen of the New Testament were, by the Holy Spirit, raised to such an appreciation of the deeper meanings of the more than six hundred quotations from the Old Testament, cited as formal prophecies, and types, and proofs, and enforcements, that they all may be regarded as more or less of a prophetic character, with an upward gradation of deeper meanings, types, and formal prediction.

But is there a double sense to any formal prophecy? Fairbairn and some other modern writers think not, and treat the question as settled. But to all minds it is not settled. For prophecy *seems* so framed in some of its predictions as to bear a sense directed to two objects. We will enumerate at least three: those relating to the establishment of the kingdom of David, to the restoration from the Captivity, and to the dissolution of the Jewish polity. Let all others be left out of account, because of the greater uncertainty of the question in their case. Davison is, perhaps, the most searching, yet the most cautious advocate of this question. The double sense of prophecy, he says, (Discourses on Prophecy, p. 144,) "is not the convenient latitude of two unconnected senses, wide of each other, and giving room to a fallacious ambiguity; but the combination of two related, analogous, and harmonizing, though disparate subjects, each clear and definite in itself; implying a twofold truth in the prescience, and creating an aggravated *difficulty*, and thereby an accumulated proof, in the completion. For a case in point: to justify the predictions concerning the kingdom of David in their double force, it must be shown of them that they hold in each of their relations, and in each were fulfilled. So that a double sense of prophecy, in its true idea, is a check upon the pretenses of a vague and unappropriated prediction, rather than a door to admit them." "But this is

not all. For if the prediction distribute its sense into two remote branches or systems of the divine economy; if it show not only what is to take place in distant times, but describe also different modes of God's appointment, though holding a certain and intelligible resemblance to each other; such prediction becomes not only more convincing in the argument, but more instructive in the doctrine, because it expresses the correspondence of God's dispensations in their points of argument, as well as his foreknowledge." He then proceeds to offer a test of the validity and the rectitude of "double sense," to show when it may with safety, and should with reason, be admitted. The test is, that the subjects ascribed to the prophecy may, each in its main import, challenge an equal right to be recognized as belonging to such prophecy, each being, at the same time, alike and equally concerned in exhibiting its drift. When each subject can assert its own claim in this manner, and when other reasonable conditions are observed as to the known general tone and tendency of the whole volume of prophecy, then the principle of a twofold application is clear, and the prophecy is doubly authentic.

There are few prophecies, it must be confessed, which will entirely bear this test. But we believe it will apply safely and soundly to at least the three already mentioned. For we do not see it to be material that both subjects in these prophecies should be equally coextensive in the scope of their import and circumstances, or in that of their fulfillment. The temporal realm of the first David is of course not equal in extent and power to the spiritual realm of the great Son of David. The temporal deliverance from the Captivity, and the great spiritual restoration, are indeed "disparate subjects;" and so are the destruction of the Jewish polity and the world's last judgment; but as these pairs of subjects assert a divided application in their respective prophecies, as to their main import, that wherein the intent of their prediction lay, namely, that both should be alike fulfilled, no further likeness is needed to give authority to "double sense."

This, if we rightly understand Fairbairn in his *Typology*, vol. i, p. 130 *seq.*, may in a degree meet objections raised by him against the arguments and test of Davison. His endeavor seems to be to resolve this class of prophecies into Types; all



proper enough, if thereby the subject of Types be not overdone. On so grave a question the motive of all, of course, is truth, and such a presentation of prophecy, in all its phases, as shall do for it the greatest apologetic service. For this last named object it does seem that "double sense," if legitimately sustained and restricted, ministers strength to evidence. The monumental prophecies, named above, seem so obvious and definite in their signatures, that unbelief cannot effectually encounter them.

Thus much on the elementary relations of prophecy. For want of space some important relations have been left untouched. The drift of thought has been toward what, in the light both of propriety and necessity, prior to all complex considerations, the character of prophecy should be, an inspired miraculous character, containing in an eminent degree the predictive element, and so constituting the basis of irrefragable evidence that the whole divine record is indisputably from God.

The main body of Fairbairn on Prophecy is devoted to showing the value of prophecy on the ground of this character, as an impregnable defense against the assaults of unbelievers. This apologetic value is evinced from the bearing of prophecy on the Jewish people, on the Messiah, on the first destruction of Jerusalem, and on the states and kingdoms in adjacency and contact with the people of Israel. The unfulfilled prophecies also are extensively treated, relating to the future of the Jewish people and of the Christian Church. On these there is room for considerable differences of opinion, on account of the difference of canons for interpreting unfulfilled predictions. We pass these with the remark that the author's discussions throughout are full of the richest suggestions and instruction, whether his conclusions in every case can or cannot be accepted. His instinct for judiciousness seldom, if ever, forsakes him. And if one may happen not to agree with a particular interpretation here and there, a special stress upon this or that fact in a prediction, it will not so happen because the author is either rash or capricious; but for reasons just stated, in respect to which men of equally excellent judgment may differ, in such an uncertain field as that of unfulfilled prophecy.

In his presentation of prophecies fulfilled, he has arranged the facts in a manner to subject the unbeliever to the most

awkward shifts, if he does not concede to prediction its own miraculous origin. Moabite, Tyrian, and Jew are summoned; Edom, Babylon, and Egypt are appealed to; and the testimony borne to the truth of prediction—prediction which only precise knowledge of the eternal future can cause to be uttered—seals the character of prophecy forever beyond the power of the cavalier to give it serious harm.

Profounder interest and attention are due to this branch of evidence to the truth of our holy religion. These, of late years, in comparison with its co-ordinate branch, miracles, it has lacked. Less palpable, because it has not yet traveled the whole tract of the future, as it requires, to enlarge the domain of its facts, and thereby to deepen its power, it has suffered loss from neglect, and the effect of such loss is not duly felt. Miracle is the chief point of assault in these days, and consequently the evidence most studied and guarded. But prophecy is also miracle, with only, or at least chiefly, the signature of prediction as its differentia, which suffices to make it a department by itself; and the study of this branch is therefore, in effect, the study of both. So that the divinity of its truths and morals, the philosophy of its inspiration, the sublime conceptions it utters, all added to its character as miracle, give it a high claim to the profoundest interest and study of every devout thinker.

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#### ART. III.—METHODISM IN CANADA.

*The History of Methodism in Canada.* By G. F. PLAYTER. Toronto: Anson Green. 1862.

*Minutes of Conference of the Wesleyan Methodist Church in Canada,* 1824-66.

*Christian Guardian.* Toronto: 1829-66.

*The Union Considered.* By Rev. THOS. WEBSTER. Hamilton. 1858.

*Wesleyan Methodism in Upper Canada.* A Sermon by EGERTON RYERSON. Toronto. 1837.

CANADA was discovered and possessed by the French in 1534, and ceded to the British crown in 1763, at which time it had a population of 69,000, exclusive of Indians. The western part of the province was an almost unbroken wilder-

ness, the only settlers being a few French emigrants, who had located themselves in the vicinity of the forts and trading posts, and along the shores of the bays and lakes from Montreal to Detroit.

Just before the "Revolutionary War," the attention of the government was directed to the opening up and settlement of what is now Western Canada; and some thousands of families from the then "American provinces," who preferred a monarchical form of government to the uncertainties of a new republic, abandoned their homes and sought an asylum in the wilderness of the North. They were received with marked attention by the government, and, in addition to large grants of land, such other assistance was afforded them as their destitute circumstances rendered necessary. These, with the families of some disbanded soldiers, and a few emigrants from Britain, gave to the western province, in 1783, a population of not more than twelve thousand.

The progress of Western Canada is to be dated from 1791, when, by an act of the British Parliament, it was separated from Lower Canada. With a constitution as liberal as could be desired, and which leaves nothing to be coveted from other countries, a spirit of self-reliance and energy has been infused into the minds of its people; the tide of emigration has flowed to its shores; its vast forests have been thrown into market for sale and possession; its natural resources have become every year more valuable; while the changes that have taken place in the government have fostered a spirit of independence and of patriotism which has secured all the concomitants of civilization, and the establishment of those purifying and elevating institutions which pertain only to Christian communities. In intelligence, industry, and morality, the inhabitants of Western Canada will not suffer in any comparison; while the elastic freedom of its society, the unbounded fields open to its enterprise, its unrivaled and successful school system, and the absence of much of that unmitigated poverty which belongs to older countries, render it a most inviting home.

Methodism was introduced into the province in 1791, and has had much to do in moulding the minds of the people, and preparing them for the success they have achieved. As a Christian organization it had been in operation for about half

a century before its influence was felt to any appreciable extent in Canada. In the United States it had been exerting its influence and gathering its trophies for twenty-five years, and for seven years had existed as the Methodist Episcopal Church in America, when, early in the year 1791, William Losee, a member of the New York Conference, visited Canada, and laid the foundation of the Methodist Church. Previous to this, an officer of a cavalry regiment, Major Neal, had preached with acceptance on the Niagara frontier, and most likely had formed a society. In the Bay of Quinte country a pious young man, a Mr. Lyon, a school teacher, was made useful in the conversion of many persons, as was also Mr. James M'Carty, a man of attractive manners and sweet spirit, whose testimony for the truth exposed him to great persecution. Being brought before some magistrates, he was sentenced to banishment from the country, and, as some suppose, was either left to starve upon one of the uninhabited islands in the St. Lawrence, or drowned in its waters.

The Rev. William Losee was the first regular Methodist minister who visited Canada. He was appointed by the New York Conference at the request of some settlers in the townships on the Bay of Quinte. From Lake Champlain, where he had been stationed the previous year, he made his way to the St. Lawrence. Crossing at St. Regis, he preached in the various settlements of refugees on the north bank of the river, till he arrived at Adolphustown, where, on Sunday, the 20th February, 1791, the first class was formed at the residence of Mr. Paul Huff, on whose farm the first Methodist church was also erected the following year. Losee was appointed the second year to Canada, which is now called *Kingston* Circuit, and is placed with Lynn, Hartford, and other New England towns, under the supervision of Jesse Lee. The next year the country was divided into two circuits: Darius Dunham was appointed to Kingston, now called *Cataraqui*; and William Losee to the new circuit called *Oswegatchie*, embracing several townships on the north side of the St. Lawrence, east of Kingston, settled principally by refugees. These circuits were associated with Albany and Saratoga, under the care of Freeborn Garrettson. As Dunham was an elder, it was decided, before the brethren separated, to hold a quarterly meeting. Accordingly on Satur

day, the 9th September, 1792, the first Church business meeting was held; and the following day, Sunday, the first sacramental service and love-feast. Doubtless it was a high day to the Methodists of the Bay of Quinte country. The year closed with accessions to the Church. The success of early Methodism in Canada is seen in the fact, that at the close of its first decade it had five circuits, eleven ministers, and eleven hundred and fifty-nine members. At the close of its second decade it rises to the number of twelve circuits, with eighteen ministers, and two thousand seven hundred and ninety-two members. The whole of the frontier, from Quebec to Windsor, was supplied with the ministrations of the word.

These were days of extensive revivals, of divine visitation, of powerful conversions, the days of men whose names in some families and neighborhoods are as "ointment poured forth;" Dunham, Wooster, Keeler, Bangs, Coleman, Coates, and others; names

"Sacred beyond heroic fame."

With a population of only seventy-seven thousand, and the settlements in some instances sixty miles apart, the success of these men was amazing. Often the preacher, in going to his appointments, had his choice between encamping in the woods for the night or sleeping in an Indian hut; almost boundless forests were traversed, with no other indication for direction than a blazed tree; and when the settler's shanty was reached there was often nothing but the meanest fare, rarely the luxury of a bed. Yet these men performed prodigies of labor; they swam rivers, forded creeks, plodded through swamps, encountered snow and rain, heat and cold; amid pain and weariness, hunger and almost nakedness, they did the work of evangelists. They were men of breadth of soul—large sympathies, fine feelings. Alas, many of them broke down in their work, and after enduring scorn, derision, and contempt, went early to their reward.

The years of the war, known as the "American War," were very disastrous years to the progress of Methodism in Canada. Many of the ministers being American citizens, left the province, and only those of Canadian or British birth remained; and they found it exceedingly difficult to command a congre-

gation, preaching frequently to none but women and children. The Upper Canadian work was well supplied by Ryan, Rhodes, Whitehead, Adams, and Prindle, assisted by the staff of preachers who had located or retired from the general work; but Lower Canada was almost abandoned. At the Genesee Conference in 1815 the number of members returned is one thousand seven hundred and sixty-five, showing a loss during the war of one thousand and twenty-seven. As soon as peace was restored the preachers returned to the province, and labored with the same zeal and fervor as before; but the strong political feeling and strife greatly obstructed the progress of the work. In 1818 the Genesee Conference was held in Canada, in Elizabethtown, then a part of the Augusta circuit; at which sixty-six preachers, including the twenty-two in the Canadian work, convened under the superintendency of Bishop George. At this Conference a remarkable revival of religion commenced, which affected the whole work, especially the country bordering on the Bay of Quinte and on the Niagara frontier, resulting in an increase to the Church of over one thousand five hundred members. Yet these were "troublous times." Methodism was treated by many with ridicule and scorn, its ministers were regarded as political spies, some of whom fell victims to magisterial persecution. As Dr. Ryerson observed in a sermon preached nearly thirty years ago:

Up to a very recent period Methodism has been regarded by many leading magistrates and other civil officers throughout the province, and by the most prominent members of the executive, as dangerous to the supremacy of British power, and the combined influence of men of wealth and learning, together with the civil government itself, from the representative of the king, (with but few exceptions,) down to the church sexton, has been arrayed against the progress of Methodism, and bent, as far as the spirit of the age would permit, upon its extermination.

Yet it prospered, and maintained its influence upon the community. At that time there were twenty-eight Methodist ministers, and sixteen ministers of the Church of England; and the relative influence of the Churches may be gathered from the fact, that, in a population of one hundred and twenty thousand, the communicants of the Church of England numbered three hundred and twenty-eight, while the communicants of the Methodist Church numbered five thousand five hundred



and fifty-seven; from which we may also see why it was thought necessary by the ruling party of the day to obstruct its progress. The Methodist ministers, from the time they came to the province, had performed the rite of marriage when applied to, much to the satisfaction and convenience of the people. This privilege was now denied to them, and an old statute of George the Second, was put in force, causing great inconvenience and annoyance to all not of the Church of England. From this time that political contest commenced, which grew in strength from year to year, till equal civil and religious rights were secured to all classes, irrespective of creed.

Another difficulty, which presented itself at this time, arose out of the appointment of ministers by the English Conference to stations in Lower Canada occupied by ministers of the American Conference. From 1803 till the time of the war, the cities and other parts of Eastern Canada were regularly supplied by ministers from the United States. In 1815 the English Conference appointed two ministers to that province. Bishop Asbury objected to such a course, and the matter was referred to the General Conference of 1816, when, by invitation, the Revs. Messrs. Bennett and Black, the representatives of the English Conference, were present. Notwithstanding the decision of the Conference was adverse to the action of the European missionaries, they not only remained in Lower Canada, but, upon the invitation of parties in Upper Canada, made aggressions upon the peaceful societies in that province. The subject came before the General Conference of 1820, by petition from some of the circuits in Canada, complaining of the interference of the English missionaries, and praying that the ministry which had been so fully owned and blessed of God might be continued to them; while others, tired of agitation, yet favorable to the American ministers, petitioned for an independent Canadian Conference, as the only means of removing the objections of a political character, which were continually urged against them to their great disadvantage. The Conference assured the people that they would not forsake them, and appointed the Rev. John Emory, of Baltimore, a representative to the English Conference, with power to settle the matter in dispute; and at the same time authorized the bishops, with the consent of the Genesee Conference, to which

the preachers in Canada belonged, to organize a Conference in Canada if necessary. When the matter was laid before the British Conference, they, with great magnanimity, admitted that their conduct had been altogether wrong, and blamed themselves that they had not obtained more accurate information, and generously acceded to the wishes of the American Conference. So the matter was amicably settled, the English occupying the Lower Province, except the rough country on the Ottawa, the Upper Province being supplied as formerly.

Between the General Conference of 1820 and that of 1824, the Canadian Church participated in the discussions at that time common among both preachers and people on the subject of "Church Government," and for some cause or other neither of the presiding elders in the Canadian work were elected delegates to the General Conference of 1824. This had a most disastrous effect upon Henry Ryan. He had been a representative at previous Conferences, and for years had been a conspicuous man in the body to which he belonged. He had traversed the whole length of the province during the war, had withstood the encroachments of the European missionaries, and had performed more work than any other minister in Canada. He could not well bear to be set aside, and at once began that system of agitation which ultimately severed him from the Church for which he had labored and suffered so much. A convention was called for the "purpose of seeking a separation from the Church in the States," and Ryan and a local preacher were appointed delegates to the General Conference to secure that object. Ryan and his co-delegate were refused a seat in that body, and properly so. This action of the Conference surprised no one less than Ryan, for no one understood the question of rights in that body better than he. Nevertheless, the subject of the separation of the Canadian societies and preachers was duly considered, and the Conference decided :

"1. That there shall be a Canadian Conference under our superintendency, bounded by the boundary line of Upper Canada.

"2. That a circular shall be addressed to our preachers and members within the bounds of the Canada Conference, ex-

pressive of our zeal for their prosperity, and urging the importance of their maintaining union among themselves."

But this did not satisfy Ryan. An independent Church was what he professed to want. The whole of his district was greatly agitated. Public meetings were held, and a determination expressed to take an independent position. At this juncture Bishops George and Hedding came into the province with Nathan Bangs, and in preaching, and explaining the true position of affairs, succeeded in allaying the fears of the Church, and producing acquiescence in the action of the General Conference.

The first Canadian Conference was held in the village of *Hollowell*, now the town of Pictou, Prince Edward County, on the 25th of August, 1824, Bishops George and Hedding presiding. The Conference consisted of thirty preachers, with a membership of six thousand one hundred and fifty. Of those who composed the first Conference, and of those who were then received on trial, there are a few who yet linger in the ranks of the superannuated; but not one is now found in the regular work. At this Conference a strong desire was manifested for a separate and independent position, and a memorial was presented to the bishops, to be laid before the Annual Conferences, stating the reasons for the separation. They say "that the state of the country required it; that the insulated and extended situation of the societies from the general superintendency, and the jealousies recently awakened by the Government, rendered it expedient." But the reason that weighed the most with them is given in the last paragraph of the memorial:

To us it appears expedient that the societies here should become a Church, separate from the body in the United States, in order to secure privileges which are of importance for the prosperity of religion here. At present we are not permitted to perform the rights of marriage to our members; nor indeed have we any legal security for one of our numerous chapels in this province; and we have been assured that in our present relation we must not expect any extension of privileges. Though we cannot assure ourselves of such advantages by becoming a separate body, yet we can apply for those privileges with more confidence; and we think we have reason to hope, that when petitions shall be presented to the government from an independent Church in this country, our privileges will be granted and our property secured.

These, brethren, are the reasons which have been presented to our minds, and which appear to us of weight and moment in favor of a separation, and in order to preserve the body of Methodists in this country from the most disastrous of all events—that of division among ourselves.

An address was also sent to the societies informing them of the action of the Conference.

With this method of settling the difficulties that had arisen, Ryan expressed satisfaction and acquiescence; but his course had been so flagrant that he was removed from his position as presiding elder and appointed to the Grand River mission. This was more than he could brook, although great lenity and consideration was extended toward him in view of the services he had rendered the Church; yet dissatisfaction returned; he had lost the chance of ruling, and lost it for ever.

About the year 1822 a most interesting work commenced among the Indians at the Grand River, which soon spread to the other Indian tribes in various sections of the province. Many were converted, and from a state of vice, wretchedness, and degradation, were brought to habits of industry, order, and religion. Schools were established among them, and the missionaries were cheered in their toil by the marked improvement of the tribes. At the Conference of 1824 a missionary society was formed, auxiliary to the Missionary Society of the M. E. Church; several branch societies being already in existence, from which one hundred and four dollars was received as the contribution of the year.

In 1791, when the "Constitutional act" separated Upper from Lower Canada, a provision was made for the support of a Protestant clergy, by setting apart one seventh of the land, and reserving the proceeds for their benefit, the management of the "*reserves*," as they were commonly called, being vested in the executive of the province. In 1819, under the auspices of the Earl Bathurst, an exclusive and bigoted Churchman, these "*reserves*" were placed under the control and management of a corporation of the clergy of the Church of England, under the direction of the Bishop of Quebec. A dispute having arisen between the House of Assembly and the Executive in reference to these lands, the country and the Assembly were taken by surprise to find them transferred from the executive to such a corporation. The general election of 1824

resulted in the return to Parliament of a majority of members known as Reformers, whose platform was "equal rights and privileges to all classes." The Methodists, now a powerful body in the province, and smarting under the disabilities forced upon them, and the harsh and severe treatment they had received, gave this party their hearty support. The Methodist political creed of that day was short, easily understood, reasonable, and righteous :

1. That all Christian Churches should be put upon the same footing as the Church of England in respect to rights of property and all other civil privileges.

2. That the Church of the minority of the population ought not to be established with exclusive or particular privileges.

3. That no exclusive system of education should be established in the province, but that all classes of the population should be equally countenanced and assisted in the promotion of education.

The position of parties was by no means improved by the accession to the irresponsible executive, of the leader of the State Church party, the Hon. and Rev. John Strachan, D.D., then Archdeacon of York, now Bishop of Toronto, who soon after provoked the opposition of the Methodists by a most unmerited and uncalled for attack upon their ministers. In a sermon preached on the occasion of the death of Bishop Mountain, he had charged upon Methodist ministers that they were "idle, ignorant, and republican in their sentiments." The sermon was reviewed in the "*Colonial Advocate*," a paper published in the interest of the Liberal party, by a young preacher who had just been taken on trial, and who was yet to act a prominent part in the future history of his country, and of the Church of which he was a member, the Rev. Egerton Ryerson, now Dr. Ryerson, General Superintendent of Education in Canada West. The controversy was kept up for many months, the public generally awarding the victory to the "Methodist preacher." The opposition to the ruling party grew stronger, and the foul slander was trampled under foot as unworthy of those who made it, and of the cause in behalf of which it was made. But the storm became furious when, two years later, the same archdeacon drew up a chart and letter descriptive of the religious state of Upper Canada, which, being forwarded to the Home Government, was laid before the House of Commons, and by them ordered to be printed. Copies of this document soon found

their way to Canada, and steps were taken to induce the House of Assembly to investigate the statement made in the communications of Dr. Strachan, and the misrepresentation of the principles of other denominations, especially the Methodists. The doctor states in his letter :

The teachers of the different denominations, with the exception of the two ministers of the Church of Scotland, four Congregationalists, and a respectable English missionary who presides over a Wesleyan Methodist meeting at Kingston, are for the most part from the United States, where they gather their knowledge and form their sentiments. Indeed, the Methodist teachers are subject to the orders of the Conference of the United States of America ; and it is manifest that the Colonial Government neither has, nor can have any other control over them, or prevent them from gradually rendering a large portion of the population, by their influence and instructions, hostile to our institutions, both civil and religious, than by increasing the number of the Established Clergy.

A select committee was appointed by the House. Some fifty witnesses were examined—legislators, magistrates, and others—all of whom bore strong testimony to the moral and political integrity, zeal, and usefulness of the men who had been so grossly misrepresented. In their Report the Committee say :

The insinuations in the letter against the Methodist clergymen the committee have noticed with peculiar regret. To the disinterested and indefatigable exertions of these pious men, this province owes much. At an early period of its history, when it was thinly settled, and its inhabitants were scattered through the wilderness, and destitute of all other means of religious instruction, these ministers of the gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried among the people the blessings and consolations and sanctions of our holy religion. Their influence and instruction, far from having (as is represented in the letter) a tendency hostile to our institutions, have been conducive, in a degree which cannot easily be estimated, to the reformation of their hearers from licentiousness, and the diffusion of correct morals, the foundation of all sound loyalty and social order. There is no reason to believe that, as a body, they have failed to inculcate, by precept and example, as a Christian duty, an attachment to the sovereign, and a cheerful and conscientious obedience to the laws of the country. More than thirty-five years have elapsed since they commenced their labors in the colonies. In that time the province has passed through a war which put to the proof the loyalty of the people. If their influence and instructions have the tendency mentioned, the effects by this time must be manifest ; yet no one doubts that



the Methodists are as loyal as any of his Majesty's subjects. And the very fact that, while their clergymen are dependent for their support upon the voluntary contributions of their people, the number of their members has increased so as to be now, in the opinion of almost all the witnesses, greater than that of the members of any other denomination in this province, is a complete refutation of any suspicion that their influence and instructions have such a tendency; for it would be a gross slander on the loyalty of the people to suppose that they would countenance and listen with complacency to those whose influence was exerted for such base purposes.

The House of Assembly ordered a copy of the Report, with the accompanying evidence and charts, to be transmitted to the Imperial Government, and adopted an address to the king on the subject, in which it is said:

We humbly beg leave to assure your Majesty that the insinuations in the letter against the Methodist preachers in this province do much injustice to a body of pious and deserving men, who justly enjoy the confidence, and are the spiritual instructors of a large portion of your Majesty's subjects in this province. We are convinced that the tendency of their influence and instruction is not hostile to our institutions, but, on the contrary, is eminently favorable to religion and morality; and their labors are calculated to make their people better men and better subjects, and have already produced in this province the happiest effects.

Such a statement, at such a time, was not only highly honorable to those who made it, but was appreciated by the Methodists, and it greatly confirmed them in their opposition to the State Church party. For a number of years the contention was fierce and uncompromising. The High Church party, not succeeding in their attempts to prevent the progress of liberal principles by public discussion, now tried to promote a schism in the Methodist Church. The Indians, who had been cared for by them, and among whom they had been useful, were now tampered with by the archdeacon and others in authority; they were told that no aid could be given to them while they were under the teaching and care of the Methodists. Henry Ryan appeared on the stage again as an agitator, stimulated by some great loyalists, such as Dr. Strachan, Willson of Wentworth, and some government officials. Ryan professed to desire a separation from the Church in the United States, and the establishment of a Colonial Church, which he had the means of knowing would be obtained shortly in a constitu-

tional way. Whatever of bitterness there might have been in the High Church opposition, it could not compare with the violent abuse and invective with which Ryan assailed preachers and people, especially the bishops; but, finding that the great body of the people had no sympathy with him, he withdrew from the Church, and formed a party known as the "Canadian Wesleyan Methodist Church."

In Lower Canada the work had been regularly supplied by the English Conference from 1815, and now numbered nine ministers and over eighteen hundred members. Such was the state of the country and such the position of the Church when the General Conference sat in Pittsburgh, in May, 1828. In that body the Canadian Conference was represented by Revs. W. Chamberlain, B. Slater, S. Belton, Wm. Ryerson, and John Ryerson. The question of the separation of the Canada Conference came up for settlement, when the General Conference, understanding the position of the Canadian Church as set forth in the memorial to the annual conferences, consented to the separation by a large majority, if not unanimously, and made provision for the maintenance of the work among the Indians and new settlers by recommending an annual grant from the mission fund, (a liberality which is appreciated, and which it is refreshing to remember,) and provided also for the ordination of a general superintendent.

The Canada Conference assembled in Switzer's Church, Earnesttown, on the 2d day of October, 1828, Bishop Hedding presiding. The Committee to whom the subject of independence was referred reported favorably of the General Conference action, which report was adopted, and it was resolved:

1. That it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church do now organize itself into an independent Methodist Episcopal Church in Canada.

2. That we adopt the present discipline of the Methodist Episcopal Church as the basis, of our constitution and discipline, except such alterations as may appear necessary from our local circumstances.

As there was and had been a good deal of agitation on the subject of "lay delegation," in order to secure the interests of the laity against encroachment, and to produce as great a unanimity as possible, a restrictive rule was passed by the Conference giving a *veto* power to the quarterly meetings in cer-

tain cases, which was thought then to be an endowment of power much greater and more effective than mere circuit representation in the Conference.

Upon the appointment of Rev. W. Case as general superintendent, Bishop Hedding left the chair, after giving some suitable advice and counsel to the Conference. Thus closed the connection with the Methodist Episcopal Church in the United States, a connection which had been maintained for thirty-seven years, and had been of vast benefit to the Province, for a more self-denying, zealous, and brave class of men are not to be found than were the "rank and file" of the men who planted Methodism in Canada, and stood by it till it could stand alone; and although manifold charges have been made against them, yet are they an ancestry of which the Church in Canada at this day is not ashamed.

The Methodist Episcopal Church in Canada, now fully organized, was an independent Colonial Church, free from foreign influence and control, and numbered thirty-nine ministers, eight thousand seven hundred and sixty members, and nine hundred and fifty Indians. Shortly after its independent organization, the act securing to all religious bodies the right to hold property for religious purposes was passed by the Assembly, which was followed by the act securing to all ministers the right to solemnize marriage. In 1829 the "Christian Guardian" was first issued, under the editorial supervision of Rev. Egerton Ryerson, and was not only hailed as an ally to the cause of reform, but it soon rose to the first rank of Canadian journals. Methodism was now in a state of general prosperity. It had secured to itself a leading position, and had, to a great extent, the control of the mind of the country.

Efforts continued to be made for an equitable appropriation of the clergy reserves, in which all classes might impartially and equally participate. Petitions to the king and the Imperial Parliament, as well as to the Provincial Legislature, were numerously signed and frequently forwarded—solemnly and indignantly protesting against the establishment of any State Church in the province. In 1831 the Episcopal clergy addressed a memorial to the king on the subject of the "reserves," containing some reflections upon the Methodist ministers, which led the latter to memorialize the king, for which they were

reprimanded by Sir John Colborne. A parliamentary document, referring to this matter, has the following :

The explicit and distinct representation on the subject of the Methodist Conference, in their address to His Majesty, cannot be forgotten ; inasmuch as it produced a most offensive reply from Sir John Colborne, which caused much excitement and dissatisfaction at the time ; and inasmuch as the observations contained in the address on the subject of applying public funds to the support of religious bodies or teachers, and of appropriating the clergy reserves to purposes of general interest, were distinguished with wisdom and truth.

In 1831 the Revs. George Ryerson and Peter Jones visited England in the interest of the Missionary Society, and had an interview with the Wesleyan Missionary secretaries in London in reference to the missions in Canada. The following year the Rev. R. Alder was sent to Canada as the representative agent of the English Wesleyan Missionary committee, with a view to the appointment of missionaries among the British emigrants in various parts of the province, and to complete arrangements for the payment of a certain amount of money annually by the Canadian Government to the English Wesleyan Missionary Society. As soon as the intentions of the London Committee in reference to missions were communicated by Mr. Alder to the Canadian mission board, they at once, in a letter to the English missionary secretaries, deprecated the establishment of rival interests, and stated at length the evils likely to arise from the existence of two bodies of Methodists, of its infringement on the hitherto acknowledged principle that "the Wesleyan Methodists are one body throughout the world," and the desirableness of uniting the means and energies of the two connections to promote the religious improvement of the aboriginal tribes and the new settlements of the country. They also recommended to the Conference the propriety and desirableness of such a coalition with the English Conference as would secure this object. At the Conference in August, 1832, to which the agent of the Wesleyan missionary committee had been invited, the recommendation of the Canadian mission board was concurred in, and a series of resolutions, declaring the importance and desirability of a union between the English and Canadian Conferences, was adopted by the Conference, and the Rev. Egerton Ryerson was sent to

England as its representative. The "Union" was finally consummated in October, 1833, and the united Church assumed the name of "The Wesleyan Methodist Church in British North America," which was subsequently changed to that of the "Wesleyan Methodist Church in Canada."

By the articles agreed upon, the episcopacy was superseded by an annual presidency, the annual conference became the supreme legislative body, and in other respects the discipline of the Church was made to harmonize with the English plan; the British Conference appointing the president and taking charge of the missions. By this contract a control was given to the British Conference that took away the independence of the Canadian body, and forced it into a position which exposed its motives to imputation and attack, and involved it in years of trouble.

The changes which took place in the government of the Church resulted in a secession, and led to the organization of the present "Methodist Episcopal Church in Canada." A great deal of litigation followed, involving both parties in expense; and although the "Wesleyans" finally succeeded in gaining possession of the property, yet the lawsuits were of great advantage to the "Episcopals." Public sympathy was awakened in their behalf, which contributed much to their prosperity during the first years of their history; and if they have failed to establish their claims to be the original "Methodist Episcopal Church in Canada," either in the courts of law in this country or before the Conferences of the Methodist Episcopal Church in the United States, it is because facts are against them.

The "Union" happening at a time when the public mind was much agitated on the subject of state grants to religious bodies, and the Conference having taken such a prominent position in opposition to such grants, neither the country nor the Church were prepared for such a course as it had now entered upon. It was evident that other counsels were prevailing than those which guided the body in the years previous to the union. The continued agitation growing out of the determined opposition of the executive to the popular will, as expressed in Parliament, the feeling of dissatisfaction and growing discontent everywhere apparent, and which culminated in the rebel-

lion, wrought injuriously upon the Church. With the government grant to the missions came loss of public confidence, loss of friends, loss of means, secession of members, strife, and contention. After six years of toil, trouble, and conflict, the returns to the Conference of 1839 are five hundred and eighty-six members less than when the Union was consummated, although during the six years previous there had been an accession of over seven thousand.

The intermeddling of the authorities of the British Conference with the local affairs of the province was most unfortunate and disastrous to the quiet of the Church. The doctrine of passive obedience was not likely to be indorsed by a community accustomed to unshackled freedom of opinion; and the attempted interference with the right of private judgment in political matters, and the right to express that judgment by petition, appeal, or remonstrance when necessity arises, was very properly resented by the great body of both ministers and people. The Canadian people were not prepared to submit quietly to the *dictum* of those who knew nothing of the former history of the country, and, finding themselves in conflict with its free thought, could neither apprehend nor appreciate that loyalty which, while it is true to the throne and constitution, can give a determined opposition to an executive or an administrator of the government when their course is unconstitutional, or adverse to the interests of the country. Political difficulties increased. The establishment of the "fifty-seven rectories," followed as it was by civil war and bloodshed; the attempt of the State Church party to confound reform with rebellion, and so turn the circumstances of the country to their own advantage; the discussions on the union of the provinces, and the subject of responsible government; the jealousy, bitterness, and extreme sensitiveness of parties, should have been a sufficient caution to the agents of the English Conference against any interference with the local affairs of the colony, or in any way seeming to ally themselves with a party whose whole history in the province, up to that time, evinced two things—a determination to oppose the progress of Methodism, and to establish a dominant Church in the country, with all the apparatus usually found associated therewith. By this interference they found themselves arrayed against the great



majority of the Church. So long as the "Christian Guardian" was the organ of their views, as it was for several years after the union, they were content; but when in 1838 it advocated the settlement of the "reserves," according to the well understood wishes of the people, exception was taken to its course, and a letter was addressed by the missionary secretaries at London to the lieutenant-governor of Upper Canada, "relative to the position of the Methodists of Upper Canada as to certain ecclesiastical questions," the import of which was, that the interests of the Canadian Church were not to be consulted at all, that the officials at London were only to be dealt with. This was a bold and officious interference with the rights and interests of the membership of the Church, and an ignoring of the rights and authority of the Canada Conference. When the letter was published it received the reprobation it deserved; but the governor acted upon the letter, and when the "clergy reserve" bill was under consideration, in March, 1839, he consulted with the agents of the English Conference, and in the provisions of the bill the Canadian body was completely set aside, no mention being made of them. This state of things justified the Conference at its next session in resolving, "that, in order to prevent such counter representations under any apparently official sanction being made to the government, and in order to secure the proper representation and guardianship of the views and rights of the Church in Canada, the question of the "clergy reserves" be referred to the Book Committee." And although Mr. Alder came from London upon a special Church Establishment mission, yet so strong and unanimous did he find the feeling of the country against both the letter and the interference of the London authorities, that he never introduced the subject at all. The Conference appointed the Rev. E. Ryerson to proceed to England "to advocate and maintain their just rights and interests before Her Majesty's government and the Imperial Parliament in respect to the "clergy reserves."

Shortly after the opening of the Conference Seminary, called the Upper Canada Academy, the Rev. E. Ryerson visited England, and succeeded in procuring a royal charter of incorporation for the institution, and royal instructions to Governor Head to grant, out of the unappropriated revenues

of the crown, £4,100 sterling for its benefit. This grant to the academy led to a difficulty with the governor, and furnished another opportunity for a fresh attack upon the Methodist Church. When Lord Sydenham assumed the government of the province, application was made to him for further aid to the seminary, which led to a correspondence on the part of the representative of the Canadian Conference, in which the financial relation of the two Conferences was brought under the notice of his lordship, who did not hesitate to say that moneys intended for the benefit of the Canadian Church should be paid to the Church in the colony. A desperate effort was now made by Mr. Alder, and those with whom he acted, to secure the absolute supremacy over everything Canadian, so far as Wesleyan Methodism was concerned. In April, 1840, a manifesto, containing a series of resolutions, was sent to the Conference by a part of the London Committee, containing some grave charges against the Rev. E. Ryerson, based upon the letters he had written to the governor; and threatening, that if the Conference supported Mr. Ryerson in his course they should recommend the British Conference to dissolve the union. Accordingly, at the ensuing session of the Conference in June, after three days spent in discussion, Mr. Ryerson was sustained by a majority of fifty-nine to eight. Not only so, but the Conference denied the right of the London Committee to interfere with the Canada Conference in the management of its own affairs, and declared "that for that committee to accuse and condemn a member of the Canadian Conference, and then enjoin upon them to carry their sentence into execution, was an anomalous and alarming precedent." They stated that the Rev. E. Ryerson was their agent, that it was his duty to confer with the governor, and they sent a delegation to England to settle all matters in dispute, and to prevent collision.

The Revs. William and Egerton Ryerson proceeded to England as the representatives of the Canada Conference, but the agents of the London committee arrived some eight days before them, and the matter was settled before the Canadian delegates were heard. Instead of being heard before the British Conference, as they had every right to expect, the sessions of that body were considerably advanced before they

had an opportunity of presenting either the address or the resolutions of the Canada Conference, and even then the case was referred to a committee, whose report was read and adopted on the last day of the session. The report reaffirmed the assumption of power, and the decisions formerly made by the committee; required that the "Christian Guardian should advocate and maintain it is the duty of civil governments to employ their influence and a portion of their resources for the support of the Christian religion;" that Mr. Ryerson and his Upper Canadian brethren should advocate the right of the London Missionary Committee to the government grant, even if its payment should be transferred to the "clergy reserve" fund; further, that they could not be identified with any body over whose public proceedings they had not an efficient direction; and the report recommended the appointment of a committee, which should prepare a detail of the points upon which full satisfaction will be required of the Conference of Upper Canada.

The Canada Conference bowed its head as it recollected the concessions it had made for the sake of peace and unity; but it was not yet prepared to go upon its knees and surrender everything. It had seen many a dark hour; this was the darkest. The delegates returned home; a special Conference assembled in Toronto, at which resolutions were passed repudiating the action of the British Conference, declaring that the claims they put forth are contrary to the letter and spirit of the articles of 1833; that the avowed dissolution of the union on the ground of the non-compliance of the delegation with requirements and assumptions unauthorized by the articles of union was a plain and lamentable violation of solemnly ratified obligations, both to the Conference and the Wesleyan Church in Canada."

Thus abruptly ended a union which, whatever may have been the intentions of its authors, had brought to the Church nothing but loss, except the experience of chastisement. The Canada Conference had conceded one point after another till there was little left worth conceding, yet it would not surrender the control of the body, politically and otherwise, to an irresponsible executive at London. They had suffered too much at the hands of the State Church party to become the

advocates of Church establishments, which, indeed, could hardly have been expected by those who required it of them. "The Union" as Dr. Bunting declared, "had been a mistake;" more, it had been an injury—an injury to the Conference, to the Church, and to the country; and if the body of ministers had any thing to answer for, it was the readiness with which they sought to conciliate the London committee at the expense sometimes of their own consistency. Satisfied now with their own integrity of purpose, they threw themselves upon God and their country, and awaited the time when better counsel should prevail.

The work of division soon commenced. A number of ministers, favorable to the London assumption, seceded from the Conference, and formed the party known as the "British Wesleyans." The agents of the British Conference seized and occupied several mission stations, some of which had been supplied by the Canadian Conference years before the union. Nor was the regular work exempt from their encroachments. Division and strife, derangement and discontent, was the result.

The Conference was supported in its action by the liberal party both in the Church and in the country, and during the six years that followed the secession of the British Conference and the establishment of rival societies, the Canadian Church was successful beyond expectation. Its membership increased over six thousand, and a corresponding prosperity is observable in its finances.

Various offers were made by the Canadian Conference to the British Conference to leave the matter in dispute to an impartial arbitration, but without any effect. In 1846 some circumstances appeared to favor a further attempt to reconcile the two bodies. In Canada many of those subjects which had caused irritation and discord had been settled. The union of the provinces in 1840 had produced many changes; the great question of "responsible government" had received its solution, and the agitation on the "*reserves*" had subsided. At the same time a great change had taken place in the views of many members of the British Conference in reference to the "establishment," as seen in the moral support given to the Free Church of Scotland. In this year also the "Evangelical Alliance" was formed, having for its object, among other things, to discourage envyings, strifes, and divisions. The Revs.

Anson Green and John Ryerson were appointed representatives to the Evangelical Alliance, and also representatives to the British Conference, to propose a plan for the settlement of the difficulties that existed between the two Conferences. At the meeting of the Conference a large committee was appointed, to whom the whole matter was referred, and after a long and prayerful deliberation the basis of a new arrangement was agreed upon; which, having received the approval of the Executive of the Canadian Conference, was sanctioned by the quarterly meetings, as provided for by the Discipline, and accepted and confirmed by the Conference in 1847.

The articles which form the general basis of union do not differ materially in principle from those of 1833. Perhaps they are a little more exacting. The British Conference appoints the president and the co-delegate on the nomination of the Canadian body, while all the acts and doings of the latter body must be sent to the British Conference for their sanction before they are of force. The difficulty of the government grant was settled by a joint application to the Imperial and Colonial authorities, that it might be paid to the treasurers of the Wesleyan Missionary Society in England, a thousand pounds sterling having been secured to the Canadian Conference as an annual grant for its mission work, and six hundred pounds sterling to its Contingent Fund. This arrangement has been faithfully adhered to for now nearly twenty years, although in a financial point of view it is considered that the English Missionary Society are great gainers by the contract. The large amount of commutation money received from the Canadian government upon the settlement of the "reserve" question, with the amount of "arrearages" received in 1847, would at least be equal to the amount of outlay; and further, it should be noted that it is considered by many as rather humiliating to a body of over five hundred ministers, that their acts must be submitted to a Conference four thousand miles distant, which can know but little of the colony or its wants; and equally so that the nomination of the chief officer must be confirmed by the same authority. The magnanimity of the English Conference will one day perceive that the position of inferiority in which the Canadian body is placed is not conducive to its usefulness, nor compatible

with the dignity which Christ has conferred upon his Church. Its true position is that of an independent colonial Church organization—a position which would give it greater influence and breadth, and command more respect.

At the reunion in 1847 there were in the "Canadian Church" 21,749 members, in the "British Wesleyan" 3,032, and on the Indian missions 1,095; total, 25,876. At the Conference of 1866 the numbers were as follows: Ministers, 628; members, 56,759; Sunday-schools, 749; teachers, 6,340; scholars, 45,000; churches and other preaching places, 1,843. In 1861 the census gave the number of adherents as 244,384. In 1854, by an arrangement with the British Conference, the Lower Canada district and the Hudson's Bay Territory were included within the boundaries of the Canadian work; now extending from the Atlantic in the east to the Pacific in the west, and from the St. Lawrence and the lakes to the Arctic Ocean.

Its mission work is extensive, embracing not only the Indian tribes, and the white settlers in the sparsely settled townships, but also missions among the French and German speaking population; in the Hudson's Bay country, and British Columbia; involving an annual outlay of sixty thousand dollars. Its University at Cobourg, under the able presidency of Dr. S. S. Nellis, is doing a good work in giving a liberal and professional education to hundreds of the youth of the Church and of the country. Possessing the confidence of the people, the ministers are in general well and comfortably supported; while the connectional funds for the support of the superannuated preachers and other purposes, to the extent of nearly twenty thousand dollars, are generously furnished.

Of the other Methodist bodies in Canada, "The Methodist Episcopal Church" is the largest. It has three Annual Conferences, two bishops, about two hundred ministers, and twenty thousand members; and its relative influence may be seen in the fact that in 1861 it had 74,142 adherents. It has a collegiate institution under its control, and a periodical, and in some sections of the country it has large societies.

"The New Connection Methodist Church" assumed its present position about 1840, by a union of the Church founded by Henry Ryan in 1829, and the New Connection Methodist Church in England. It has 118 ministers and 8,000 members;



in 1861 it had 29,492 adherents. It also has a periodical and a theological institution.

"The Primitive Methodists" are very numerous in some places, and have about the same number of members as the New Connection, with seventy ministers.

The latter bodies admit laymen to the Conference: the New Connection, in equal numbers; the "Primitives," in the proportion of two laymen to one minister. From this brief summary it will be seen that Methodism has made rapid progress in Canada since 1791. At the present time there cannot be less than nine hundred Methodist ministers, with eighty-seven thousand members, and over three hundred and sixty-seven thousand adherents; and the prospects are that the success of the future will be equal to the achievements of the past.

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#### ART. IV.—EDUCATIONAL QUALIFICATIONS FOR THE MINISTRY.

ON the question whether or not a thorough classical and theological education should be made a condition of admission to the Christian ministry, we must answer in the negative, and will proceed to give our reasons.

We suppose it will be admitted by thoughtful people generally, that it ought to be the aim of the Christian Church as speedily as possible to convert the whole world, and to train those converted as thoroughly as the means at her disposal will enable her to do. This being admitted, it will follow that the Church must not hesitate to use all the available material in her possession for the accomplishment of these ends. She will naturally send out as ministers the men who can win and train others. This was the case at the first planting of Christianity. The case of the apostles, indeed, was exceptional. They were inspired, and endowed with miraculous gifts. But we know from the New Testament, that wherever they established Churches they also ordained ministers, who became the pastors of the several flocks thus gathered. Indeed, so general was the office of teaching and other forms of ecclesi-

astical ministration in the early Church, that Neander and other high authorities totally deny the existence of a distinct clerical order among the primitive Christians, insisting upon what they call the universal priesthood, or the equal right of all believers to minister in the congregation. We cannot quite agree with this view; but it is still clear that all the available talent was both cheerfully offered and cordially accepted, and it seems quite probable, from the allusions in the New Testament, that no other period of the Church has possessed so large a proportion of ministers as the age of the apostles.

It may be said in reply, that the miraculous gifts at that time in the Church qualified many to preach who without such gifts would have been wholly unfitted for it. We admit that the first flush of pentecostal life in the young Church was very intense; it doubtless carried the whole body of genuine believers up to a high pitch of zeal, and joy, and love, and was crowned with more or less of miraculous energy. But we have no evidence that any except the apostles were favored with an infallible inspiration, or that in their studies or their preaching they had any other aid or inspiration than is now accessible to a faithful and devout pastor. We read that Apollos, an eloquent preacher, and mighty in the Scriptures, preached when he had gone no further in theology than the baptism of John, and that in gaining further knowledge he was assisted, not by miraculous inspiration, but by the instruction of Aquila and Priscilla, persons who had not themselves been long acquainted with the way of life. The aim of the early Church, therefore, was to spread itself as soon as possible throughout the world, and to use for this purpose, as a preacher, every convert who could successfully aid in the work.

The spirit and aim of the early Church in seeking to convert the world as soon as possible, and in using all its available forces to that end, ought to give the key-note to its successors of all ages. Now, without looking at the intervening ages, let us question our own times. Are the several denominations in our own country, for instance, at work according to this idea? Take for illustration the Churches, excepting our own, best known among us—the Episcopal, the Baptist, and the Presbyterian—are they making rapid progress? Are they employing

in preaching the gospel all the available talent at their command? The answer is, that the Presbyterians especially are employing almost exclusively graduates of colleges and seminaries. And the result is, that only the so-called better classes of the people are reached; the masses are untouched by them. The same is true of the Episcopalians. Why is this? Is it because the schools of these Churches do not work fast enough to meet the demand for the poor and ignorant, as well as for the rich and intelligent? Or is it because the educated preacher, turned out to seek a Church, follows his instincts as a scholar and a cultivated gentleman, and seeks to locate his new enterprise in the best neighborhood, and to gather in the class with whom he is in close sympathy? And do the better class of people seek the scholar-pastor as he does them? We answer that all these reasons operate. The schools of these Churches do not supply more preachers than will meet the demand among the better classes; and these educated preachers naturally, and, as we believe, innocently, prefer to cast the lot of their life among people of their own sort. The result, as far as these denominations are concerned, is, that there are no preachers left for the poor and ignorant; they perish for lack of knowledge. No man cares for their souls. Now is there not among these denominations a large number of gifted Christians, not educated in the classical and technical sense, who might become ministers among the masses? Do they not by their restrictive policy compel a large amount of Christian zeal, knowledge, and eloquence to lie dormant, which might be given to the work of the ministry?

But it will perhaps be objected, that these remarks imply a reproach against educated ministers, as though we charged them either with being unfitted by their culture for ministering to the poor and ignorant, or unwilling to condescend to such a work. We mean no reproach. Educated Christian ministers are still men. And although it will happen in the history of the Church that now and then a scholar of high order, like John Wesley, will devote himself exclusively to the poor and degraded, the *rule* will be the other way; like will seek its like; culture and refinement, even in a minister, will gravitate toward culture and refinement, together with the wealth which they generally imply. If we say this is not true,

we at once strip of their Christianity nearly the whole ministry of the other Churches, whose service is given almost exclusively to the so-called better classes. The truth is, that every Christian is as much bound to make sacrifices as the Christian minister, and the minister is as much at liberty to enjoy a comfortable parish as a Christian farmer is to enjoy his rich and fruitful lands.

We do not, therefore, assert that high culture *incapacitates* a man for the work of the ministry among the humbler and ignorant classes; but we do hold that it unadapts him for such a work. There are individual instances of noble self-sacrifice in this respect, but in the majority of cases, by a law of nature which contravenes no law of grace, the minister of high culture will work among the upper circles. We do not say that his Christian culture has dampened in the least his human sympathy for the ignorant. On the contrary, his views of the brotherhood of humanity become clearer, and broader, and tenderer. But while high culture does this for him, it also puts him in a higher plane of thought; it makes him abstract in his modes of discourse, it gives him a horror of coarse manners and coarse speech, of dirty houses, and of coarse and filthy clothing. In a word, while it broadens his theory of human rights, and extends its embrace to take in the race, it works in him a social transformation, an æsthetic taste, which shrinks from and repels the coarseness and ignorance of the lower classes. Knowledge is power, but in itself has no moral character; and one of its results is, irrespective of moral or religious condition, to draw its possessor away from the society of the ignorant, into that which is like itself. And when we find individual instances of the contrary, the rule is only made more obvious and striking by such exceptions.

To add to the force of these remarks, we need only point to the almost total separation in society between the humbler and upper classes. Nay, the very word class determines, so far, the question, and shows how completely they are apart. Nor does this hold only among those who make no profession of religion, and confess themselves worldlings. It is quite as true in the sphere of religion as elsewhere. To say nothing of our having churches, and indeed whole denominations, especially for the rich, look at the social intercourse of Chris-

tians. Does the brother in the splendid mansion invite the brother from the narrow court to his party? By no means. Christians, like others, come together by classes. This is true even of our most pious and benevolent people. And who shall say that this is wrong? Is it not true upon the very face of things, that ignorance and coarseness, brought face to face in the same parlor with culture and elegance, would make intercourse awkward and painful to one party, and shocking and disgusting to the other? And can that which is so natural in the laity, be wholly wanting in the relations between the laity and the ministry?

The ready answer to all this, I know, will be, that the minister's work with his people is official, and that he can do his duty to the coarse and ignorant without seeking among them his society. We will be reminded that we have among us many ignorant people now, whom we visit pastorally, while we seek society among the refined of our flocks. And this is both true and right, although we hear many a sneer and taunt about visits to the rich and neglect of the poor. The social element in the ministry, as in the laity, must have its pabulum. We should perish without appropriate and congenial social intercourse. We must have friends who sympathize with our tastes, else life is drudgery, and the unrelaxed bow will break.

But is not this the most powerful argument for our view? It seems to us it is. It is an admission that it is only the tie of Christian official obligation that binds us to a certain class; that for the purposes of social life we find nothing in them. Does not this speak in favor of a class of ministers who shall be in social sympathy with them?

Indeed, precisely here is to be looked for a large part of the power of the early Methodist preachers, both in England and in this country. There were among them striking men, men of great individuality and eloquence; but the body of them, who did of course the bulk of the work, were plain, and only remarkable for their piety. In their tastes they were with the very humblest classes of the people. They found their society as well as their work among the humblest; they never dreamed of a social isolation from the poor. Even those who by economy of time and labor acquired a measure of culture, made

such achievements after their social habits had become completely fixed.

This remark holds also of the apostles of Christ. Although they were inspired and miraculously aided, these aids came to them not in scholastic isolation, in the midst of the cultured society of a college, training them to a repulsion of the coarseness of humble life; but in the very midst of their poverty, while they were breathing the social and private life of their humble peers. These aids were gifts rather than culture, and were put, so to speak, whole into them, without changing their social or intellectual state. They were plain men before their endowments, and so they were after. They spoke and wrote bad Greek before the day of Pentecost, and so they did after it.

But besides the natural tendency of educated ministers to find their place among the upper classes, there is a question of proportion and fitness not to be overlooked. A thorough scholar is not required to teach a primary school; the alphabet and the multiplication table are not obliged to be taught by Greek and mathematical scholars. To employ such scholars in these first steps of learning would be out of all proportion, and at the same time make very dull work for the teachers. To teach these first elements it will suffice to have an instructor of much humbler pretensions, one who may have an interest in such matters, and whose work would not involve a useless waste. So, too, we conceive it to be in teaching religion to the ignorant classes. Deeply pious men, gifted, strong-minded, the fellows of the people to be served, no better educated than John Nelson, or Robert Strawbridge, or Philip Embury, but flaming with the love of God, and feeling divinely commissioned to preach, will not be too unlearned for the masses, are in near and loving sympathy with them; they have the people's modes of thinking, the people's phraseology and their proverbs, and in the progress of their ministry they will acquire considerable theological lore with which to carry forward the training of those whom they bring to Christ.

The error of the Churches in calling none but educated men into their ministry is not committed by worldly men in filling up the ranks of the secular professions. Notwithstanding the great antiquity of the profession of medicine, the med-



ical colleges do not ask the student whether or not he has graduated at another college; they simply wish to know whether he understands medicine; that is, whether he knows what he is about to profess. The courts which make lawyers ask no questions, before admitting to the bar, about the opportunities of candidates; they only prove them as to their knowledge of law. There is no prying into antecedents and processes; results are looked at exclusively. The question is, Does the candidate know enough of medicine or law to be trusted with the practice? and multitudes in both of these professions rise to eminence without either Latin or Greek, to say nothing at all of the whole college course.

Nor is there sufficient reason for applying a different rule to candidates for the gospel ministry. Valuable as is a regular classical and theological training, much as it must enhance the power of a minister in the community generally, there is no more reason why he should not succeed without a classical education, than why a lawyer or a physician should not. Let him be examined as to whether he has an intelligent view of the divine things to be taught, and whether he has the power effectively to communicate what he knows, and then, with or without culture in the technical sense, let him preach. The Churches around us, while they act occasionally upon this just theory, generally ignore it, and hence they have no ministry for the masses, and no masses to whom to minister. This judgment applies less to the Baptists than to either the Episcopalians or Presbyterians. The result is, that they have come next to ourselves in gathering the masses, and among the colored people of the South are, perhaps, as strong as we are.

We come now to the discussion of the question in its relations to our own Church, that is, to make a special application of these principles to the Methodist Episcopal Church. We need hardly say that when Methodism began, whether in this country or in England, it had a double mission before it. It was called to save the ignorant and besotted masses outside of all Churches, and simultaneously to reanimate the dead forms and dead souls within them. But her first work was with the debauched and ignorant multitudes outside. The Churches at the beginning would not hear. Even Wesley and his educated companions were excluded from their edifices, much more his lay help-

ers. In no respect was early Methodism more truly apostolic than in the fact that the great body of her preachers were from the common people, converted in a few days at once into Christians and preachers; called 'from sin and from common employments to holiness and the ministry. True, Wesley himself was educated, but how many of his coadjutors were his peers in this respect? Not ten in all; perhaps not six who gave themselves up to the new form of evangelism. Quite a large number approved, but almost none itinerated. They preferred their glebes, their salaries, and the comforts of home and social life. Now, as before, not many wise or mighty were called. The great upheaval and rejuvenation was to come from the masses; the masses were to be first stirred, and then were to furnish the men by whom the reformation should be effected. And just so sure as plain men, innocent of literature in any high sense, became successful ministers among the masses, leading them to Christ by thousands, and taking good and faithful oversight of their renewed souls in the days of Mr. Wesley, just so sure will similar men be adapted to the same work among the masses in the future.

The Methodist ministry thus formed and gradually improved, but still always by a large majority composed of uneducated men, have carried on their system of evangelism, trained their Churches and clergy, and brought their benevolent enterprises to a pitch of success unequaled by any other Church in the land. Other denominations may have a higher social position, more of individual wealth, more of culture, but in aggregate power we are inferior to none.

Now, such an organization as ours, to outsiders intricate as the rigging of a great ship to a mere landsman, so full of movement, constantly changing its ministers from place to place, whirling a half dozen bishops over the face of the civilized world every four years, running vast printing establishments, and sending out various ecclesiastical opinions in a multitude of books and newspapers—such an organization would seem to be especially liable to change; indeed, it is thought by many to be on the eve of great changes at the present moment. It will be profitable, therefore, to get a just view of the present position of the Church, that existing facts may reveal existing wants.

We stand before the world, then, at this moment a million of members, with some rich people among us, a very large number of people in middling circumstances, and not few of the poor. We have a considerable number of colleges, generally not well endowed, two theological schools, and a few very fine churches, with a great many plain ones. We have a strong hold upon the masses of the people, no doubt because, unlike the other Churches around us, our Church arose from the masses, and our preachers, being of the people, were led to adopt methods of preaching, building, and working, agreeable and attractive to the people. No Protestant Church can for one moment vie with us in popular favor. We have innumerable free churches scattered through our cities, filled with the sturdy working people, presenting an aspect wholly without parallel in other denominations. Our colleges, theological schools, and academies, are yielding to our ministry a small per centum of thoroughly trained classical scholars, mingled with some quite well trained by their own private efforts, and a still larger number who, without Greek or Latin, are good plain preachers and laborious pastors.

With this mingling of college and non-college, of classical and unclassical, of the commonalty and the fashion, we find opposite tendencies in the Church. It is a standing complaint that as our members grow rich, as they mount to refinement and luxury, and enter what is called "society," we are in danger of losing them. If the parents who have made the fortunes abide with us, the children soon drop off, and with the infirmity of the old people our hold upon the family ends. This is an account of hundreds and hundreds of families. This, indeed, is very ungracious, but still very natural. Wealth and culture and fashion have thrown the young people into "society" whose Church relations are with other denominations and not being religious, or having allowed fashion and show to darken the divine life within them, they conform their religious to their social relations. We ourselves are acquainted with almost innumerable cases of just this sort.

But while we are thus losing the rich and refined at one end, are we holding our own with the masses at the other? We verily believe we are not. We do not mean that the poor, like the rich, are leaving us for other communions; but while the

fortunes of our poorer people are improving, and they are tending upward into a more respectable status, we are not filling the places they vacate with fresh recruits from the lower classes. We do not make, as we formerly did, an aggressive war upon the masses. We are in advance of other Churches in this respect, but far behind our former selves. We are therefore losing at both ends of the line. We do not seem to be able to hold our own people when they become rich, nor to attack and conquer the wild crowd as our fathers did.

Now, what is the philosophy of this double trouble, and what the cure? As to our loss of power with the masses, the facts seem to be these: The ministry is growing with us, as well as with other Churches, into a profession. Our young men, even when they are genuinely pious, begin to feel that in getting ready to preach they are fitting themselves for a calling in life in which they may *make themselves useful and respected*. When they enter the ministry they expect to find, for the most part, a station neat and complete, all ready for occupancy, and as soon as they are in Conference they are candidates for better places, in many cases using their friends to procure them calls, not to rougher and harder, but to higher positions. Thus there is a perpetual struggle away from the rough border between the Church and the rude and vicious masses of the world, and up toward respectable places. And although many of the aspirants are doomed to disappointment, their disappointment takes the shape of discontent, and so far eviscerates them of Christian enterprise. In any case, the masses, for whom no one cares, are left further and further behind.

The philosophy of losses among the rich is even more obvious. He that reads may run. If fashion and culture, the fruits of wealth, take our young people of prominent families into other Churches which contain most of the fashionable world, there are some things in our own Church that naturally aid in these losses. Among these may be named the narrowness which objects to handsome churches, and which condemns organs and fine music. But the chief evil, over which the Church might have easy control, is the frequent change of pastors. As men become cultured and refined, they feel more and more inclined to have a pastor of whom they can make a permanent friend and counselor, and they shrink from bring-

ing their families into close relations with any and every man whom the Conference may please to send. It is disagreeable to have it so, and yet many of us have felt sore embarrassment from this source. This system of change keeps up its ponderous roll, until hearts grow utterly callous to all pastoral relations. It is the duty of the Church-member to accept with equal cordiality all who are sent; but the heart feels that, however excellent the law which removes an influential and beloved pastor, it violates another law, that, namely, which weaves its sweet threads around the relation of pastor and flock. But painful as this is, it might be endured by the parents, who may be sturdy Methodists. With the young people, however, it is quite different. With the pleasures and gayeties of fashionable society soliciting them away, they have no restraining tie in a faithful pastor whom they have long known and respected. One after another has come and gone, until they have come to think of them as a sort of spiritual vagrants, with whom it is not worth while to become acquainted, and whose presence in the Church, instead of retaining them, is an argument for leaving it.

Now what is the remedy for this twofold evil? Whatever it may be it must meet the demand at both ends. It must not seek to save the rich at the expense of the masses, and it ought not to hold or regain the masses in a way to drive off those who occupy the more favored positions in society. It should be broad enough to cover the whole ground. We must be a whole Church, able to go out into the waste places and hunt and capture wild humanity, and at the same time to move gracefully and attractively in splendid temples and among pealing organs. It cannot be, as it seems to us, that a classical and theological education would meet both ends of this twofold demand. We want more and more thoroughly educated clergymen. Let the colleges and biblical institutes work might and main to furnish them. The demand is not likely to be met in the next hundred years. But if we attempt to make a thorough education a *sine qua non* to the ministry, we at once give up for clerical purposes a vast amount of available talent, to say the least, full as useful in certain spheres as the best scholars, and still fail to retain the wealthy, who are now deserting us. The rich and cultured, as we have

seen, are not leaving us because our best Churches are not supplied with good preaching, but because there is nothing permanent in our ministry to retain them. They want to be allied to a pastor who is, or who may become, a power in the community; to whom they may look up as counselor and friend and guide. And although there are many short terms of service among the clergy of other Churches, it is not so by rule, as it is with us. The rule with them, on the contrary, is to stay as long as may be agreeable to both parties.

We may therefore multiply educated ministers as rapidly as possible, excluding all others from our Conferences, and still make a very slight advance, if any, toward strengthening our hold upon the higher classes. They stand off or leave us because our ministry is impermanent, unknown, and hence not powers in the community; because they lack social status and influence, the very things they themselves are seeking.

Another effect of making a thorough education a prerequisite to the ministry among us, especially while the pastoral term continues limited, would be first of all, and for all time, an utterly insufficient supply of ministers. Having been somewhat familiar with colleges, and intimate with young men in process of education, we give it as our belief, founded upon considerable data, that educated young men, even when genuinely devout, shrink from the prospect of the frequent changes of the itinerancy. Trained in college to liberal and enlarged thought, and lifted above the sectarian prejudices in which they may have grown up, in many cases they conclude that the doctrinal differences between our own Church and others are not of very great importance, that they can do the work of the ministry quite as well in another Church as in ours, and thus escape the itinerancy as at present worked. Here is to be found the secret of our obtaining from so large a number of Methodist colleges so small a percentum of ministers. Besides those who leave our colleges for other Churches, many who start to be trained for the ministry, having too much pride of consistency to unite with another communion, renounce the thought of preaching, and adopt some other calling, induced to such a course purely by their dread of the changes of the itinerancy. But even could the idea of filling the ranks of the ministry exclusively with graduates of colleges succeed,



such is the inevitable tendency of culture to settle itself, to have its fine library and its literary circle about it, and to become an acknowledged power in the community, and such would be its disgust of frequent and arbitrary change, that the itinerancy, in our opinion, would not survive the success of the scheme so much as a half dozen years.

As to the effect of the collegiate and seminary test upon the fate of the masses, we need scarcely discuss it. Under such a system the Church could not get half a supply of ministers, in which case it would be the poor who would suffer. Or if, for argument's sake, we make the admission that the supply of educated ministers would be abundant, the itinerancy would cease. A clergy made up wholly of educated men would inevitably follow the instincts of culture, and establish, like the Churches about us, a settled ministry. In that case the condition of the masses would be hopeless, for they cannot, as things now look, be reached, except by some such system of evangelism as our itinerancy. They will not of themselves seek the kingdom of heaven; they must be sought, not by a sporadic home mission here and there, but by a broad and vital system like our own, throwing the sweep of its seine around a continent, and bringing to the gospel landing bad and good, little and big.

If, then, the test of collegiate and theological education, applied to our ministry, will not remedy our trouble at either extreme, if it will not of itself detain the deserting culture, and promises no increased aggression upon the masses, what is to be done? where is relief to be looked for? We answer solemnly, and in the fear of God, that the first thing to be done is to see to the substantial security of the itinerancy; with it alone can we carry our mission beyond that of other Churches, and be the Church of the masses. If we had only, or even mainly, the rich and high to look after, our task would be simple; we would only need to stop our itinerancy, and quicken and multiply our educational labors. But we have two widely diverse interests to combine in our system: we must do this, and not leave the other undone. As to our work among the masses, we need no change in our laws. We are only called upon to remember the rock whence we were hewn; we must take lessons of our early successes; we must repeat

early Methodism as to ministerial qualifications and calling; we must remember that the imbruted masses are substantially now what they were a hundred years ago, and that, now as then, a converted and deeply earnest man who knows the heart and language of the people, who has read his Bible and a few religious biographies, will speak with the power of our fathers, with the power of the apostles, using perhaps as bad English as they did Greek, but turning their fellows from darkness to light as did Peter and John, and as did John Nelson and Benjamin Abbott.

Is it not manifest that our growing weakness with the masses results from the distance which we are beginning to throw between our ministers and them? Can any other reason possibly be assigned for it? We are as honest as we ever were, but we naturally follow our sympathies and go after our own sort of people. If a rude young man is converted and burns to preach, before he does it you would take him out of his original element, and break the powerful tie which bound him to his fellows. Our view is, that the masses need such men, substantially in the rough, whose sturdy sense shall gather practical Christian lore as their labors proceed, and who shall never know that they have a profession. Fresh out of mines, out of shops, from farms, let them rush, carrying the new life to their lost fellows. In the Conference, and while they are working, do all that is possible to train them. Have circuits in the country and in the suburbs of the cities, where their rude sermons may be licked into shapes of fire by frequent repetition, and let the itinerancy be constantly bringing in at the same door new material, so as always to keep up the vital sympathy between the Church and the lower forms of human life.

If we have lost power with the masses, the English Wesleyans have lost still more signally in the same direction, and precisely because they have gone further astray than we have on the vital point in question. They do not require a collegiate education of their candidates, but they aim to put them all through a theological training. The result is, that they have isolated themselves from the masses from whom they sprung. The great grandsons of the miners and cobblers no longer preach to the progeny of their ancestors. The neglected

classes, however, have happily fallen into the hands of the Primitives, who furnish, along with some highly gifted preachers, a great many just such as Mr. Wesley first sent out. And while the Wesleyans are grieving and blushing over thinned numbers, the Primitives are rapidly waxing. So much for our relation to the evangelization of the masses. For them we must go back.

But how may we remedy the other and opposite evil? How shall we hold our richer and more cultivated members, who are so rapidly gliding out of our communion. We must remember that they too are ours, and that, although we might be able to spare *them*, yet they cannot so well spare us. As we have seen, what they want, and what our Church wants to make it effective among their class, is greater permanence in the ministry. The way to meet this obvious and urgent demand is not to overthrow the itinerancy, but to *liberate it, to enlarge its powers*. Let the restriction upon the appointing power, requiring a pastor's removal at the end of three years, be done away, and let every man be removed only when it will manifestly promote the welfare of the Church. The result of course will be, that the able men who can sustain their Churches, and become influential in their several communities, for good, who can take hold of all the great interests of city and country, and shape them for God and man, will remain a longer time, while those of less culture and less power must remove oftener.

If it be objected that this would produce castes in our ministry, we answer, not in any offensive sense, and not in a worse sense than the present rule. We now have a class of men who are kept on circuits all their lives, another class that never get a first rate station, while another class are moved round and round to the best places. This produces grumbling, and may sometimes be unjust, but it is a necessity of our present method. Under the change which we have indicated it might be said that there would be a more permanent and a moving ministry. We answer, precisely so; that is what is wanted to meet the urgent demand of the times; but then all would be under the same law, subject to the changing power at the end of every year, and the aim would be the rational one of moving no minister merely for moving's sake, but only

as often as might be best for the work. Meantime every man in the ranks would have a chance to find the niche for which he might be fitted, and to remain as long as would be best for him and for the people. The restriction upon the appointing power did not exist in the early days of Mr. Asbury, and the General Conference enacted it much against his will. Its removal, therefore, would only be a return to our first position.

In conclusion, we frankly confess that we see no other plan of saving, at once, the itinerancy, the cultured membership, and the masses. This plan will keep our roots down among *the people*, ever vitalizing them with new sap. It will retain our wealth among us, make our colleges thrive as a consequence, and bring us multitudes of educated young men, who cannot become Methodist preachers while the itinerancy keeps its present form.

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#### ART. V.—CLARK AND MATTISON ON A FUTURE STATE.

*Man All Immortal*; or, the Nature and Destination of Man, as taught by Reason and Revelation. By Rev. D. W. CLARK, D.D., one of the Bishops of the M. E. Church. Cincinnati: Poe & Hitchcock.

*The Immortality of the Soul*, considered in the Light of the Holy Scriptures, etc. By Rev. HIRAM MATTISON, D. D. Philadelphia: Perkinpine & Higgins.

*The Resurrection of the Dead*, considered in the Light of History, Philosophy, and Divine Revelation. By Rev. HIRAM MATTISON, D.D. Philadelphia: Perkinpine & Higgins.

WHAT is man, of whom so much is affirmed and denied? Is he the creature of an hour? Is this body his all, the living principle within being only an accessory; or is not this corporeity itself the essence of life, the foundation of all being? In the answering of these and kindred questions skeptics resort to all sources which seem to offer a chance of success in the great debate; and, just as in apostolic and succeeding ages, so now, the defenders of the faith, nothing loth, follow them to

their own chosen battle-ground and there engage them. Unbelievers resort to philosophy, and render a reason for their unbelief; and our respondents, in the above volumes, claim their reasoning to be unsatisfactory, and one of them boldly asserts that philosophy has failed to solve "the problem of life."

It is claimed that the soul is material, and that man has only one nature; that that nature is the result of certain combinations of matter, or a "function" of "matter;" that it is the action of "force," a mere vague something having no head, and no power to inspire or control it. Our authors reply, that the qualities of mind and matter are different; that they do not belong to or inhere with each other; that their properties are quite distinct from each other, and that the possession of them can in no case be reversed. Bishop Clark in his work devotes four chapters to an exhaustive discussion of these points. His first position, expressed in the words "Man, then, is an embodied spirit," (p. 20,) is the key to his argument. In harmony therewith, his first effort is to prove that man has a double nature. Quoting Genesis i, 26, he says: "This certainly means something more than that man was made *an upright . . . animal walking on two feet.*" And in the analysis of the question of organism, and the atomic theory, as presented by materialists, he seeks to prove by facts in the history of individuals, and facts brought to light by scientific research, the unsatisfactory character of any doctrine which does not admit the immortality of the soul. Substantially the same issues are met by Dr. Mattison, but in a way peculiar to himself. The following extract includes much of his argument as against materialism:

The properties of matter and spirit respectively, are essential characteristics of the respective essences to which they belong. Copper cannot be iron, because it has not the peculiar properties of iron, and has a set of distinguishing properties of its own; and iron cannot be copper for the same reason. So of *matter* and *spirit*; matter cannot be spirit because it exhibits none of the properties of spirit, and has its own distinguishing properties; and spirit cannot be matter, because it has none of the properties of matter, and has an assemblage of distinguishing attributes of its own.—*Immortality*, p. 16.

If the doctrine of the materialists were true, then there must

needs be a harmony of proportion in the developments of body and mind, and the giant in flesh would be a giant in intellect, and the dwarfish be reduced in the same ratio toward idiocy. Yet, unfortunately for the theories of the skeptics, the facts are against them. Every observer of things sees a thousand illustrations of this. Is Howard any the less a general because of the loss of an arm, or was Watts any the less a poet because of deformity and sickness, or Milton any other than the author of "Paradise Lost" because of his blindness? And these instances illustrate in some of its phases the truth of the principle pervading all others; for on every hand are its evidences. The body sleeps; is bound by cataleptic chains; its animation is suspended by accident; but meantime the mind wings its way in miraculous flights after the unseen and immortal. The bodily functions are in a thousand modes diseased, but the mind retains its freshness and vigor. Death creeps on with steady tread; but though the body fails, the soul reveals new strength, and waits impatiently, pluming itself for immortal flights. Bodily adversity, mutilations, come. One has no hands, but possesses an artist's inspiration; and he compels the feet to fill their manual office, and delicately trace on canvas the outlines of his soul's imaginings. Another is blind, but compels the fingerpoints, sore and bloody, to trace on the raised page the glorious doctrines of the Gospel. So in multitudinous ways and instances the something that is within controls motion, begets all action, judges of impressions on all the senses; and under all conceivable disadvantages exhibits such energy and force as unmistakably fixes its claim to an existence at once separate and immaterial.

But do not men die? Are not we all soon to taste of the same cup which has been pressed to the lips of past generations? No one doubts the sad truth; but there is an infinite difference between death as the infidel views it, and the better idea of the Christian. "The nature of death" is the caption of a chapter in Dr. Mattison's first volume, in which, by the statements of Scripture, by argument and illustration, he sets forth the true character of that which every Christian believes to be the necessary, though sorrowful "gate to endless life."



Death will sever the mystic tie that binds the spirit to a material body, and these two essentially different natures will part company till the resurrection morning.—P. 52.

In this argument, and the character of death as presented, the infidel is met on the one hand; and on the other, those who hold an immortality of existence to be contingent on a Christian life on earth. Says Dr. Mattison:

But our immortal existence is not made dependent upon the reception or rejection of salvation through his name. We shall exist forever, whether in happiness through faith in Christ and a holy life, or in misery through a life of sin and the rejection of offered mercy through him the only Saviour.—Pp. 129, 130.

Dr. Mattison finds arguments for our immortality in nature. Things which are very mysterious in themselves, attract but little attention as we become familiar with them. So, with the knowledge God has given us of the future, the rising and setting of the sun, the changes of the moon, the variations of the seasons, with their results, give us intimations of our destiny. From the lowest forms of animal life are gradations, always tending upward, and finding their culmination in man. Each and all of these are perfectly adapted to their several circumstances and conditions, their bodies showing a degree of strength and capability suited to the course of their lives; but the body of man has in itself the testimony of the presence of a higher nature. We infer the character of the occupant from the character of the house; and doing so, in this body, confessedly "infinitely superior" in its character over all others, in this "antetypal existence," are the evidences of a being for whose existence and development eternity is a necessity.

In the bosom of every man, and perhaps most of all in the good and wise, desires spring up unbidden, for the accomplishment of some unreachd end, for the realization of some high and noble experiences. And let the results of a life work be ever so grand, the same yearnings exist. So, a Newton, after effecting what no other human intellect ever had, after discovering great truths that have served to bless men, yet found that he was only opening up grander fields of knowledge, and likens himself to a boy playing on the shore, while the great

ocean lay undiscovered before him. So a Herschell, after making discoveries and reaching results in his favorite science which in themselves were amazing, yet panted, up to the last hour of mortal life, to press on in his sublime work; and both of them doubtless, in common with thousands of lesser note, lay down to die with a consciousness that their work was only just begun. The same is true of the holy desires of the servants of God in the work to which they give their lives.

If man be not immortal; if there be no future state in which these faculties may expand to their full maturity; if the vast ocean of truth is never to be crossed or surveyed, and the unfathomable mines of knowledge to remain forever unexplored, why was he endowed with such capacities and desires—capacities that can never be filled up, and desires that can never be satisfied in this state of existence.—*Clark*, p. 116.

Both authors find strong argument for the immortality of the soul in the lives and experience of men. Not the least of these is found in the fact that, after the body has passed its meridian of strength, the mind “presses onward as if spurning all impediments, and continues her progressive march for years.” The cases of Dryden, Newton, Clarke, Wesley, and others are cited, who exhibited unabated powers of intellect long after the period ordinarily fixed for their decay. Bishop Clark refers to cases where, notwithstanding the brain has been to a great extent destroyed, the sufferers retained full consciousness; and gives the testimony of eminent surgeons to the effect that “every part of the brain has been found to be destroyed or disorganized in one instance or another, while yet the individuals have not been deprived of mind, or even affected in their intellectual powers;” and Dr. Mattison eloquently remarks, “And so of the entire body. It is not the soul or any part of it, and may waste and be dissolved without the extinction of that other and higher nature, which is spiritual, indestructible, and immortal.”—*Immortality*, p. 224.

The indications referred to above, as being given by the powers of the soul, grow in importance as we note them closely, and especially so, when viewed in connection with their moral bearing. Memory is one of these faculties; the exhibitions of its power are marvelous commonly, and more so still in extraordinary cases. What its limits have been or are,

how definite its grasp, how wide its range, who can tell? The slightest incident suffices to call up the circumstances and events of past years. No idea is obliterated, nothing forgotten. Under the pressure of great exigencies it calls up volumes of words, acts, and experiences in a moment. Give it the occasion, and languages unused and unthought of are recalled; words casually uttered are, after the lapse of years, rehearsed, though they are spoken in an unknown tongue. Even disease serves at times to awaken its powers to an extent unknown before, and unfelt afterward, it may be, during life. While these things show that the past is indelibly fixed on the mind, they likewise indicate that, when a little more latitude shall be given it will reach out to an immeasurable extent, and help to make up the measure of our immortal experiences.

Copious illustrations bearing upon this point are given in each of the works under notice. The reader will be well repaid by the perusal of chapter 15 of Mattison on Immortality; also chapter 14 of Bishop Clark's work.

So, too, the conscience in its workings goes to show that it does not exist for the present alone. Why it should be at all, and why it should possess the characteristics it does, unless it be closely allied to a future full of the results and consequences of the present, it seems impossible to conceive. In the light of the Holy Ghost, given to all, it approves and disapproves, applauds and condemns; though seared over for long years, it will be heard on the first opportunity. As men go down to the grave, and even during active life, it brings peace to some, and unutterable sorrow and horror to others. Would this be practicable if there were no hereafter? Could the soul be guilty of so great a folly, or the Divine Being of so great an act of cruelty, if there was no basis for the peace of the one class, and no cause for the pain of the other?

Very naturally, when dealing with the question under discussion in the light of moral considerations, our authors seek to make special application of the arguments they bring to the hearts of their readers. Neither of them is content to canvass the subject in a metaphysical style alone. The immortality they contend for is to be shared in by those for whom they write; and so, while Dr. Mattison may have succeeded in writing so as that "no one would suspect from their [the chapters,]

form and style that their author was a clergyman," he has *not* succeeded in writing without leaving on his pages the strong impress of his evidently deep desire to save men.

Thus far attention has been given only to the question of the soul's immortality; it remains for us to notice the other great doctrine treated in these works, namely, that of the resurrection of the body. Whether it would be possible, without the aid of revelation, to draw arguments from the analogies of nature looking to the establishment of this doctrine, may or may not be a question; it is very certain that with this aid such arguments abound, and to what use they may be put no one has more fully shown than the mighty Apostle of the Gentiles. As presented by him, they suggest to us this much at least: that while there may be much of mystery attaching to the doctrine, yet that results are constantly being produced in nature equally inexplicable and scarcely less wonderful. The change from day to night, and from night to day again, is symbolic of that which is to be experienced by our body. Death is the night of the body; we lay down in its sleep, to wake again at the sound of the trumpet on the dawn of the coming day of eternity. It is the winter of our bodies, in which, bound by the frosts of decay, they wait the spring-time of the resurrection morning. Our flesh is for us the seed; destined to be sown, and so disappear for a while; but from which, and out of its corruption, comes the incorruption of a bodily immortality. We are now physically in our chrysalis state, but ere long shall burst the bonds of the sleep of death to emerge on the plains of everlasting life. But though there is room enough for argument growing out of these and other analogies, the doctrine is pre-eminently one of scriptural origin. If there is any lack in human reasoning on the matter, it is abundantly supplied by Him who is master of all things and all worlds.

And both authors act upon this idea. The Bible is to them an armory, from whence they draw argument, illustration, and fact in support of the great doctrine which they advocate. Bishop Clark's pages show a quiet, yet exultant confidence in the truth he seeks to present in this light. With Dr. Mattison the case is different. He is an advocate; hence he must overcome the obstacles thrown in his way by any or all who oppose

his cause. He starts out with the statement, "That there is, or is to be a resurrection, we all agree; but in *what that resurrection consists*, and *when* and *how* it shall be accomplished, we are not agreed," and asks, "How shall we arrive at the truth?" The volume on "The Resurrection of the Body" is his answer. But the key to that answer is given in this brief sentence: "All that constitutes and properly belongs to the body at the hour of death, and is essential to its corporeal identity and integrity, will be raised again to life, and will go to constitute the resurrection body."

In the support of this faith he proceeds to array the belief of the early Jews, as it is set forth by writers inspired and uninspired. Like Bishop Clark, he holds that the resurrection of Christ is the pledge of ours, and like him, does not fail to use that glorious fact to advantage. The faith of the early Church is shown by reference to the writings of some of their number, and various other sources of information, and the chapter closes thus:

From the tombs in which their ashes slumber; from the accusations of their enemies; from the records of their religious synods and councils; and the written vindications of the faith which they have left behind them, but one voice arises; and that is, that whether right or wrong, philosophical or unphilosophical, visionary or scriptural, *they believed in a literal resurrection of the FLESH, BONE FOR BONE, AND MUSCLE FOR MUSCLE!*

The measure of importance he attaches to scriptural testimony in the case, is seen by the fact that five chapters in the volume are devoted specially to its consideration, and the effort to prove it consistent with "the current creed of the Church for eighteen centuries."

It is not to be supposed that a doctrine of such vital importance to the whole system of Christianity would be accepted without criticism, more than that the word of God itself should so escape. Indeed, denials and objections sprang up at the very beginning of the Christian era, and served to call out the inspired vindications of it by the apostles. In Paul's day men were found who taught that the resurrection was already past, and he met them by flatly contradicting their theories.

It is strange indeed, that after the complete vindication of

the doctrine given us in the First Epistle to the Corinthians, the selfsame errors should find advocates in modern times. Yet it is happy for the Church now, that, though we have no inspired penman to refute the sophistries of errorists, we have "defenders of the faith," ready to uphold the same banner. The Bible teaches us of one general resurrection. Men tell us that we are to expect multiplied and "spiritual" resurrections. The Bible declares that the resurrection shall be at the last great day; but the reasoning of Prof. Bush and others of his class reads such a day out of existence or prospect; while it is altogether in contradiction of the unalterable facts therein set forth, and among which those connected with the resurrection of Christ are not the least. With other theorists the idea prevails, that of these mortal bodies an undiscovered germ survives the shock of dissolution, too minute even for "our conception," and that serves as a starting point of a new creation. There may be some ingenuity in this theory, but while it obviates none of the supposed difficulties in the case, it suggests many; for if it be true, there can be no resurrection of the "body," as the Scriptures teach. Death, long supposed to be the destroyer of our bodies, fails of its mark, and leaves the beginning of a new body, unaffected and untouched; and this theory, too, is in contradiction of all the teachings growing out of the resurrection of our Lord, and lacks all harmony with the analogies of the Bible. So we understand Dr. Mattison to hold, for after citing such Scripture declarations as "In my flesh shall I see God," "This corruptible shall put on incorruption," etc., as in contrast with the theory just noticed, he says:

No ingenuity of interpretation can divest such language of its bearing upon the question at issue. Despite all criticism and philosophy, falsely so-called, all such passages point to the grave where the body rests, and teach beyond all cavil that the idea of a new body constructed of elements that constituted no part of the former body, concedes more to the half-taught philosophy and skepticism of the times, than it does to the oft-repeated and unequivocal declarations of the word of God.—*Resurrection*, pp. 208, 9.

It is doubtless true "that we have not as yet attained to the knowledge of those high philosophical principles employed in bringing about the resurrection of the dead." There is room for the exercise of a Christian faith in dealing with the matter;



yet, while we must admit that there are difficulties connected with the doctrine, they are not of such a sort as to require any departure from the plain teachings of Scripture, or to overthrow the hopes of mankind. The promise of the resurrection comes to us from the only source which could give it weight, and that source is *divine*; and though human reason should not succeed in unraveling this mystery, reason in no wise proves that God has excited hopes in our hearts by the utterance of declarations which he never purposed to fulfill.

And yet, while we accept the Scripture doctrine without any qualification, and fondly hope for the day when our own bodies shall be raised, it is in no wise impossible for us to see that all that is essential to their identity may be preserved, while even the supposed difficulties in the case be allowed to exist. The process of waste and decay may go on, the accidents and mishaps of flood and field, and the mutilations consequent upon them, may occur, and the *man* remain the same; for "that only is his which the conscious spirit still pervades and controls." Let all of this be raised and go to constitute the resurrection body, and the case is fully met and every wish realized. What its character may be cannot now be fully understood. It will be a body, not a spirit, or shadow. It is sown a "natural body," it is raised a "spiritual body," relieved from corruption and clothed with immortality. It is "sown in weakness," it is "raised in power;" just as the soul shall expand in the possession of unending life, so shall the power of the body expand in its capability. Such change will doubtless occur as will relieve it from the sensuousness of earth, and the spiritual body be clad with all the attributes needed to fill up the apostolic idea. And so it is easy to perceive how eye and ear, voice and sense, hand and tongue, shall minister to the grand whole of an immortal existence. A body that shall be indestructible, knowing neither hunger nor weariness; with no physical defect to mar its beauty. And into this inheritance no distinctions of race, color, or circumstance shall enter, for every follower of the Lamb shall participate.

The only dark feature in the doctrine of the resurrection, and doubtless the cause of many of the objections against it, is in the terrible prospect it spreads out before those who shall share in the "resurrection of damnation." "Certain it is that

they shall be food for 'the worm that dieth not.' Whatever may be the nature of that body, we know it shall die no more. As the virtue and self-denial of the pure, foreshadow the character and qualities of their redeemed bodies, so the marks of vice once loved and followed on earth must cleave to the lost man through all the future." "This universal and unbending law of divine retribution comprehends, in the wide amplitude of its range, the broadest and latest results in the lifetime of an immortal nature."\* But it is a painful subject, and we pass it by with the prayer that we and all may be preserved from so dreadful a fate.

Growing out of the substance of the works under notice, each of the authors discusses questions suggested by the main subject. Bishop Clark devotes sixty-six pages, or about one seventh of his book, to the subject of "the recognition of friends in heaven." Dr. Mattison devotes to it, specifically, one paragraph in the volume on "The Resurrection of the Body." The bishop evidently treats the subject *con amore*. We can hardly resist the impression that some friends, very dear to his heart, have passed over the flood, so fondly does he linger over each phase of the question. We may regret it or be glad of it, but the fact is undeniable, that to a very large extent the hopes of Christian people turn on this point. How it incites them to perseverance in the Christian way; how it inspires the song of the poet and the tongue of the preacher; how largely it enters into funeral discourses; how it melts to tears the people of God as they talk of this prospect! The ground covered by the arguments of Bishop Clark on this point may be briefly stated. It is assumed that reason affords ground for expecting it, because the yearnings of our hearts cannot otherwise be satisfied; that the communion of saints in heaven without it is impossible; that much of the knowledge acquired in this life would otherwise be lost; that it is necessary to the unraveling of the mysteries of this life. Also, that the teachings of the Scripture justify the expectation; for, is not Jesus to be recognized as He "that was slain?" and were not the souls "under the altar" known? Were not Moses and Aaron "gathered unto their people," and did not the rich man and Lazarus recognize each other, and does

\* Bishop Clark: "Man All Immortal," p. 302.

not the apostle rejoice in the prospect of being presented with his brethren? The universality of this faith is in support of its truth. Heathens engrafted it in their systems of religion; Christian teachers in all ages, from Cyprian down, have insisted on it, and it has ever afforded to their flocks very much of comfort in the dying hour.

Objections occur: changes, it is said, are to be wrought in us ere the expected morning dawns, of such a sort as to make a bodily resurrection impossible. But though change occurs, the individual remains the same. How many illustrations in point are afforded in this life. If Moses and Elias were recognized by the disciples after the lapse of ages, why may not we recognize those whom we have loved on earth? It is objected, that if this doctrine be true, heaven must have an alloy of pain, for some of its inhabitants will miss the friends they cherished, and who have not gained a home with the blessed. But if we deny the doctrine, does it relieve the case? Better the certainty that assures us of a part, than uncertainty concerning all. We are to reach a higher level of being in the life to come than we occupy here. Brought into the intimate fellowship with God which must ensue on our reaching the home of his saints, we shall share more fully his view of sin and sinners, and may find in the punishment of the lost a new source of praise. Out of belief in this doctrine, influences salutary and precious must come; it will aid us in forming the friendships of this life, and elevate and ennoble such as are formed; will lead us to throw a mantle of charity around the course of others, and to seek for ourselves a condition of religious life, where no roots of bitterness affect our relation to our fellows, while it gilds the passage through the grave with blessed hopes of a renewal of the holy associations of this life in the other world.

Other points incidental to the main question are canvassed. Dr. Mattison gives two very interesting chapters on the millennium, its order and accompaniments, and Bishop Clark one chapter on heaven, while both add such practical remarks at the close, as well as scattered through the pages of their books, as fully prove that the writing has been a source of "heart culture" to the one, and excited powerfully the hopes and desires so eloquently expressed by the other.

The reader, as he passes over the pages of Dr. Mattison's volumes, will scarcely be able to suppress a smile at the doctor's claim to writing a work of a "non-controversial" character. The headings of his chapters, the style of argument, the ground traversed, are all controversial. How can he avoid it? He proposes to make plain to the common reader the grand doctrine of a future life. But nearly every step of the ground has been traversed by the advocates of error; and the doctor has too much courage, and too much confidence in the truth, to evade the objections of an antagonist. So his volumes bristle with sharp, hard arguments, clothed in such phraseology as enchain the mind, and fringed with such eloquence as will draw tears from "eyes unused to weep."

We have sought in these lines to give a digest of the subject-matter of the books, rather than to criticise them, following, in doing so, the disposition of the heart, though with full consent of the mind. To assume that nothing is written in either work which is open to criticism would be foolish, yet the same might be said of any book.

The works bear the stamp of the individuality of the authors. Just as they differ in their physiognomy, so do they in the style of their writing; the one possessing the sharpness of eye and contraction of brow which might be looked for in a theological veteran; the other, the calm and placid look which we unconsciously associate with the writer of the pages of "Man all Immortal." The one deals with the questions considered objectively, the other subjectively. Of a different cast of mind, both work well for the same cause. No error escapes the searching glance, the keen sarcasm, the ready reply, the home thrust, of the one; while the other bears out in the character of his work his own statement, that its germ was a series of lectures to students, whose heads and hearts he so earnestly sought to cultivate in the knowledge and love of the truth. Concerning each of the volumes we join heartily in the prayer written by Dr. Mattison in his first preface, that they "may cheer and encourage the Christian, establish the wavering, console the bereft and sorrowing, convince the unbeliever, awaken the thoughtless and unconcerned, and bring sinners to God."

## ART. VI.—THE ORIGINAL PENALTY OF THE LAW.

ERRONEOUS views of the physical and moral condition of man when first created, have ever been the fruitful source of fallacious conclusions respecting the scheme of redemption, and the destiny of the race. We cannot proceed understandingly in an investigation of the Original Penalty of the Law, without first ascertaining, as nearly as possible, the real *status* of Adam, as a physical and moral being, at the time he was placed on trial in the "garden of delights," under the law of his Maker as the rule of his life.

Was Adam created intrinsically immortal? Was he then, as now, subject to mortality and death; or was he exempt from evil, and endowed with immortality? Extreme theories upon this question, such as belong to Pelagianism and Universalism on the one hand, or arise from high-toned Calvinism on the other, have given shape and tone to nearly all our discussions of this subject, and strongly tinged the theology of the Churches since the Reformation. Evidently, an original examination of the doctrines involved in this inquiry is much needed; and he who will give us the searching analysis, from a Methodistic standpoint, and point out the nature of the first probation, with its bearing on the doctrines of Sin, Redemption, and Retribution, bringing to his task the requisite penetration and independence of thought, with patience and skill to set forth the truths which have as yet been but partially developed, and arrange them logically into a system harmonizing with Methodistic faith, will not only contribute toward the establishment of a greatly improved denominational literature, but will subserve the interests of Christianity itself, by showing that whatever difficulty may not be entirely removed, can be located where a sound evangelism can afford to let it remain. The effort of Mr. Watson, in his *Theological Institutes*, to maintain the idea that the original penalty included a threefold death—that is, a bodily, spiritual, and eternal death—though somewhat plausible, and much followed in our pulpits, is by no means satisfactory. The genius of our ablest writer on systematic divinity was unable to overcome the difficulties with which that notion

was incumbered. Nor will the careful student fail to detect, in that part of the Institutes which treats of the effects of the first transgression, a want of that clearness and consistency which usually characterize the distinguished author, and which are so conspicuous in his discussions of moral government, redemption, and other questions connected with the Unitarian and Calvinistic controversies. His great object was to prove the actual corruption of human nature by the sin of Adam, in opposition to the teaching of Dr. Taylor, and to correct the impression then prevalent, that Methodism was less distinct in its utterances on this point than Calvinism. He therefore aimed his arguments against Pelagian and Socinian representations of human nature from a Calvinistic standpoint, and quoted approvingly from Calvinistic authors. Hence we find him using the Calvinistic phraseology, and leaning strongly toward the doctrine of the imputation of Adam's sin to his posterity, *to the extent of involving them in liability to eternal punishment for that sin*, guarding only against the imputation of the *act* of disobedience. This leniency toward Calvinistic notions of the imputation of sin, led him to pass slightly over matters of vital importance, and to treat as incidental that which contained the very soul of the great issue before him.

ADAM IMMORTAL ONLY BY USE OF PROVIDED MEANS—  
MORTAL BY EXCLUSION FROM THEM.

Mr. Watson, however, distinctly repudiated and successfully controverted the Socinian notion, now a prominent feature of Universalism, that Adam was created mortal, and would have died had he not sinned; but we are left in doubt as to whether he regarded him as intrinsically immortal, and therefore incapable of death, in his first estate, or whether he considered his physical constitution as frail and naturally tending to dissolution, so that his continued exemption from death was to be by some special provision of his Maker, on the condition of his continued innocency. Upon this point he says: "Whether Adam, as to his body, became mortal by positive *infliction*, or by being excluded from the means of warding off disease and mortality, which were provided in the tree of life, is a speculative point, which has no important theological bearing." There is, doubtless, something speculative in this, but it is not so clear that it is without im-



portant theological bearing. If Adam was, by his original situation, immortal as to his body, he was incapable of death without a miraculous change in his physical nature; and if his nature was changed by a miracle of divine power, so as to make death possible to him, he became mortal by "positive infliction;" and the penalty of the law, which is supposed to include bodily death, required a miracle in order to its actual enforcement. But if this "positive infliction" did not occur, then Adam, as to his body, was not by nature immortal; and if he was not, his bodily death was only the result of the change in his relation and condition, and *as to his offspring, mortality need not be considered as part of the original penalty of the law*, their only penalty consisting in their being excluded from the preventives of death. With all deference to the author of the Institutes, it is suggested that the nature of the penalty of the law, as affected by the nature of Adam's physical constitution, is a matter of some importance, especially as it will be conceded that *what the penalty of the law originally was, it is now, and ever will remain*. If it involved the dissolution of the body, as a necessary part of the requirement of divine justice, in its application to the first man and the first sin, *it may, in its final infliction upon the impenitent, after the resurrection and the judgment, carry along with it the same result*, as necessary to the completion of "the second death."

PELAGIAN VIEW OF ORIGINAL "NATURAL MORTALITY"  
FALSE.

But why do Pelagians, Socinians, and Universalists insist that Adam was created mortal, and, even before the fall, naturally dying, as we know his posterity to be? This is not without a reason—their systems demand it. Having denied the divinity of Christ, and vicarious atonement, it becomes important to them to diminish the magnitude of human guilt; to make out that sin is a very small matter, not deserving much attention as an element in the moral system of the universe, and that it neither required eternal punishment nor a Divine Redeemer to save from its ultimate consequences. Assuming that sin originated in the physical constitution of man as God made it, they argue that the destruction of the body by death will afford exemption from sin, and that separation from

the animal organism is all the expiation the soul needs. Against this easy method of setting aside the necessity of the atonement, both Calvinistic and Arminian writers have contended with eminent success; but in their eagerness to overthrow the heresy of the opposers of hereditary depravity and vicarious atonement, they have undervalued the importance of gaining strictly tenable ground in relation to the nature of Adam and the penalty of the law.

MAN'S UNCONDITIONAL "NATURAL MORTALITY" NOT  
PROVED BY SCIENCE.

The advocates of the "natural mortality" of man appeal to science and natural history for the proof of their doctrine, and then labor to interpret the Scripture in harmony with their notions. Not intending in this paper to follow them in their arguments, it may, nevertheless, be well to notice some of the questions they propound, and to suggest the appropriate answers. A popular writer upon that side proceeds on this wise: "Was animal death produced by sin? We find that certain animals are carnivorous, with teeth and stomachs to consume flesh—animal food. What did they eat in Eden? If no life was destroyed, how did they subsist? Is it said they were herbivorous? Where is the proof? Besides, how absurd that man's sin changed the form of the teeth and stomachs of so large a portion of the creation. But even this bare assumption does not relieve the difficulty, for every leaf cropped by a rabbit or a deer, every spire of grass consumed by a cow or a bullock, every drop of water, sustains countless forms of animalculine life, all of which are destroyed when the grass, the leaves, and the water are consumed. So then, admitting that all creatures that were obliged to eat were graminivorous or herbivorous, and we must admit that not only vegetable but animal lives were destroyed by millions every day." This relates to the theory that *all kinds* of death were caused by the sin of Adam; and to those who believe the death of beasts, birds, and insects was caused by man's disobedience, the difficulty may be left. We believe no such thing, and make no further answer. This writer also appeals to geology to prove that countless millions of creatures lived and died in earth, and air, and sea, long ages before the stratum which we

occupy was created; and then speaks of *man* as follows: "Man possessed teeth and stomach in Eden, and he used them on 'all the trees of the garden.' If he was not subject to decay, and not liable to death, why did he consume food? Why was he gifted with the same organs he now employs? They are now used to put off the day of death awhile. They never had any other purpose." It may be conceded that the organization of animals, and certain facts developed in the science of geology, favor the supposition that death reigned in the animal and vegetable kingdoms prior to the sin of Adam; but this proves nothing in regard to *man*. No attempt is made to prove that any human being died before the first sin was committed, and any argument short of this falls short of the issue.

TRUE DOCTRINE—ADAM'S IMMORTALITY NOT INTRINSIC  
BUT CONDITIONAL.

Nor need we assume, as some have done, and as the arguments of our opponents suppose we must, that Adam's body was positively immortal, in order to hold consistently that his death was privatively caused by sin. *There is a difference between a state of exemption from death by the special favor of Heaven, and by special provisions, and one of positive inherent immortality.* The latter would have been incompatible with the probationary character of the life in Eden. It would imply such immunity from ill, and such security against the mutations of time, as belong only to a state of confirmed holiness. This was not Adam's condition. He was not yet confirmed in holiness; *neither was his immortality of body confirmed.* It is sufficient to hold that the constitution of his body, with respect to immortality, corresponded with the condition of his soul with respect to holiness. As he was free from sin, and on trial for a state of confirmed holiness, so was his body exempt from the reigning power of death, and on probation for confirmed immortality. He was not intrinsically incapable of death without a miraculous change of his nature; nor was dissolution a necessity of his being. Though physically capable of it, death had no claim upon him. All God's purposes respecting him could have been accomplished without it. Had he kept the law of his probation, and walked with God during the period of trial, he would have pleased God, as Enoch afterward did, and might

have obtained as honorable a transfer from earth to heaven. And yet, as before said, he must have been *capable* of death. He was organized under the general laws of animal economy. He needed and received nourishment by the appropriation of suitable food. Death was not so far from him that he could not die without a miracle; nor was it so near to him that he could not escape it by obedience. Divine Providence was his security against the destroyer, and ample provision was within his reach to counteract all tendency to weariness, weakness, or death.

Another asks, "If Adam was immortal in his entire nature, how could he die? If one immortal being could sin and die, why not another? Why may not the saints in heaven sin and die again?" It is doubtless true that a being who is immortal in his entire nature is not capable of dying; yet if God should threaten such a being with death, or even with annihilation, in case of disobedience, it is not to be doubted that he could accomplish the threatened punishment by miraculously changing the nature of the offender; for who shall limit the Holy One? But if Adam's immortality was not positive, but only possible, being not yet confirmed, no miracle was required in his case to enforce the penalty, and no miraculous intervention reduced him to mortality. He was a physical being, and as such was subject to specific laws of life and health, the perpetuity of his vigor depending on his conformity thereto, as the continuance and confirmation of his holiness depended on his obedience to God. Had he continued to obey the laws of his being and probation, he might have increased in strength and advanced in virtue until he became invulnerable to the assaults of temptation. Then, confirmed in holiness and immortality, apostasy and death would have been impossible to him, and God would have taken him to heaven. Nor is there any absurdity in the idea that God furnished him food in Eden, with which to ward off all approach of decay, so long as he maintained his holiness. There is no Scripture that precludes it, and the supposition is neither unreasonable nor improbable. God appoints many things to be done by means and second causes that he might accomplish without them. The saints in heaven may not sin and die, because their holiness is confirmed and their probation past. But even they, for aught we know, may preserve their immortal vigor and blessedness by

the use of appropriate spiritual nourishment. We read of "angels' food;" and it may be that the fruit of the tree of life in the midst of the paradise of God, and the river of the water of life, proceeding from beneath the throne of God and of the Lamb, symbolize the exhaustless provisions of Infinite Benevolence for the perpetual invigoration of immortal natures. The angels that visited Abraham and Lot consumed food, and so did our Saviour after his resurrection from the dead. These instances, in which immortal beings received nourishment, though extraordinary, are suggestive of the possibility that part of the pleasure of the saved will be found in partaking of heavenly blessings in a way best represented to us by eating and drinking. "They shall hunger no more, neither thirst any more, . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

The first announcement to Adam that he should return to dust, shows that his dissolution was caused by sin. "And unto Adam God said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Why was the ground cursed for man's sake? Why must Adam live in sorrow and eat by labor? Why must he return to the ground out of which he was taken? *Because* he ate of the forbidden fruit. No other reason is given. "Sin entered into the world, and death by sin." "By man came death."

The account of Adam's expulsion from Eden corroborates this view. It is clearly intimated that in the garden he had access to means for warding off decay, and of perpetuating his existence in the flesh. But now he was doomed to return to dust, and he must go out from Eden, lest he prevent that doom. "And the Lord God said; Behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever;

therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Clearly he was removed from the tree to prevent his immortality.

Adam and Eve were now sinners, and subject to mortality. They were sentenced to dissolution, and went forth from the scenes of their former delights, that the dreaded doom might not be precluded. Already must the death-chill have shivered about their hearts, as they cast a last look upon the tree of life, now guarded by the flaming sword. Yet were they not without hope. Blending with the sterner tones of justice, they had heard the voice of mercy, saying, "The seed of the woman shall bruise the serpent's head." This was the first note of redemption. Indirect as was the promise, it darted one ray of light athwart the gloom. Like one star in the firmament overspread with clouds, it lit up their pathway with faith and hope, and sanctified their labor, and sorrow, and death.

THE ORIGINAL PENALTY NEVER FULFILLED, BUT PREVENTED BY A NEW PROBATION.

But, waiving further argument, and assuming that bodily death was caused by sin, the question arises, Was this death the penalty intended in the language of God to Adam, "In the day thou eatest thereof, thou shalt surely die?" No little obscurity has gathered around this point by *supposing it necessary to interpret the penalty of the law by the facts developed in the subsequent history of the first offenders*. At first thought this would seem to be the proper course, but a little reflection will show its impropriety. The reason is, *the facts developed in their subsequent history did not result from a literal execution of the penalty*. Had the penalty met with no interruption in its course, the history of Adam and Eve, after the transgression, would have been different from their actual history. Had justice seized the culprits, and granted no respite from the rigid demands of the law, their actual experience would have revealed unmistakably the nature of the penalty; but this was not the case. *The penalty was not literally executed*. When they fell, "they found justice hand in hand with mercy." Mercy instituted a *new probation*, in which life was set before them as the gift of God, through "the Seed of the woman." This new trial, of necessity involved the suspension



of the penalty already incurred. Then, the penalty being suspended, as the first result of the redemptive scheme, to make way for the new trial and the operations of grace, it is manifestly improper to interpret the penalty by the facts that followed its suspension. Into this error almost all Calvinistic writers have fallen, and Methodist theologians have not escaped it.

THE ORIGINAL PENALTY, THEREFORE, NOT IDENTICAL WITH  
THE ACTUAL RESULTS.

Those who explain the original penalty of the first offenders, tell us that the death threatened was three-fold—*spiritual*, *temporal*, and *eternal*: that they died *spiritually* the day they sinned; became *mortal*; and exposed themselves to *eternal death*. This statement agrees with what we know of the state of the first sinners after the fall, and expresses the condition of their posterity as probationers, but that it explains the original penalty, seems far from the truth. Men are mortal, dead in sins, and exposed to eternal death, and yet not in a penal condition, but under gracious influences, and within reach of salvation. So Adam's after condition was not strictly penal but probational. On the day of transgression he forfeited all the life he possessed, as well as all he had in prospect; but justice did not enforce the forfeiture, in the form, or to the full extent of his desert. In some sense he died the day he sinned, for sin separated him from the source of life and holiness, and left him morally dead; but grace interposed with quickening power to begin the development of a new life, immediately after the fall; so that while his holiness was lost, and his ability to transmit to his posterity an uncorrupted moral constitution was destroyed, he was not left to the unmitigated working of the deserved penalty. Moreover, the description of the penalty, that represents him as simply exposing himself to eternal death, is unsatisfactory, in that it implies that there was no exposure to that penalty during the first probation; whereas it is more reasonable to suppose his exposure to the whole penalty corresponded with his liability to sin. This language also implies that the first sin did not really incur eternal death, but only endangered the transgressors, making the infliction of this part of the penalty to depend on some

after contingency. Is it not better to say that in this regard the penalty was indivisible? When the first sinners incurred part, they incurred the whole of it; and if they were afterward found with eternal death suspended on conditions, its actual infliction depending on their conduct subsequent to the first sin, that is to be accounted for, not as showing the nature of the original penalty, but as resulting from the advent of the remedial scheme, which suspended the penalty already incurred, and raised them to the privileges of a new probation. We must not overlook this new probation. If we do, we shall fail to mark correctly the transition from the covenant of works to the covenant of grace, and be unable to account for the penalty of the law being suspended on conditions to be performed by those who had once incurred its entire force. It is as a fallen being, and yet embraced in the covenant of redemption, and enjoying the probational advantages therein secured, that Adam is the representative of human nature.

THE ORIGINAL PENALTY DEATH OR SIMPLE DESTRUCTION  
OF LIFE.

What, then, was the penalty of the first sin? We cannot learn it from the experience of Adam, for he never experienced that penalty; nor can we learn it from the punishment of his posterity, for they are born under the gracious covenant, and secured against the penalty of original transgression. It is, therefore, to all mankind an unexecuted penalty, and can only be learned from the language in which it was expressed. It is all comprised in the word *death*.

This word, in the Scriptures, is used with some latitude and variety of application; but its radical meaning is never disregarded. There are no qualifying terms applied to it in the Bible. Adjectives may be applied to life, because life is a positive something, having a real existence; but death has no positive existence, and no qualities to be expressed by such terms. In theology, adjectives applied to death cannot well be dispensed with, but it is evident that they can only have a relative meaning. It is sometimes said that death is the opposite of life, as silence is the reverse of sound, and rest the reverse of motion; but this fails to give the force of the word. Death

is not only the opposite of life, but the destruction of life. That which never lived cannot die. There may be an existence in a state the reverse of life, without death. The mere absence of life does not imply death, unless in case of something which once lived. The radical idea of the word death is the destruction of life. Then the nature of death must be determined by the nature of the life destroyed. The destruction of vegetable life is vegetable death; the destruction of animal life is animal death; and the destruction of spiritual life is spiritual death. The distinction sometimes made between spiritual and eternal death is a distinction without a difference; for the latter has no different quality from the former, as it destroys no different life, and is only a continuation of the former, the inevitable result of being left unsaved. All death is eternal in the nature of things. This is implied in the fact that it is the destruction, and not the mere suspension, of life. It must be so, unless there is something in it that will destroy itself, and bring back the life it took away. But having only a negative existence, it can have no such power. Stripped of the trappings of fancy, which lively imaginations have gathered around it, death appears without form, attribute, quality, or being. It is an effect, and not an agent. Hence, if death once occur, whether in the vegetable, animal, or spiritual kingdom, it will reign forever unless arrested by divine power in the production of a new life. In this way will the resurrection of the body come to pass, and not by the natural termination of the dominion of death. So the soul, dead in trespasses and sins, must escape the power of spiritual death, not by the natural expiration of death, but by the quickening power of the Holy Ghost. Death never ends of itself. It therefore follows that the death incurred by the first sin was not of temporary character, whether we understand it of the body, or the soul, or both. It was, in its nature, a finality; and if it did not prove such in fact, that was owing to the intervention of mercy in the redemptive system, with remedial agencies for bringing man out of his fall. By this intervention the penalty was stayed; and but for this, the offenders must have died, in the full sense of the word, in the day they sinned. So Adam must have understood it. He evidently looked for a sudden death by the judgment of Heaven, and the penalty enforced would have realized

his saddest fears. He had a soul and a body, each endowed with a life peculiar to its nature. By keeping the law of his probation, his holiness and immortality would have been confirmed. But by sin all was forfeited. The death incurred would have destroyed the life of his soul and body, and thereby cut off all prospective life. It might not have destroyed his being, as we can conceive of the soul existing without its peculiar life, which we deem allied to, if not identical with, holiness; but it would have deprived him of all that is expressed in the phrase "eternal life."

Those who explain the penalty by the after condition of Adam, and hold to a threefold death—spiritual, temporal, and eternal—define the first to be a separation of the soul from God, resulting in loss of spiritual life; the second, a separation of the soul from the body; and the third, the eternal punishment of soul and body together in the future world. We shall not fault these definitions; but if all this was included in the original penalty, it is plain that it never could have been executed upon the first sinners, if they had been left unredeemed. Corporeal death would have separated the body from the soul, and consigned it to the dust; then, how could the soul and body have been united again, in order to suffer eternal punishment together in the future world, without a resurrection? But we know of no resurrection without the resurrection of Christ; and to suppose that God attached a penalty to his law, the literal execution of which required a resurrection, is carrying speculation a little too far. From this difficulty there is no escape, except by abandoning the idea of a threefold death as the penalty.

#### PHRASEOLOGY OF THE PRIMAL SENTENCE.

Another serious difficulty is encountered in the expression, "In the day thou eatest thereof thou shalt surely die." The efforts made to harmonize this language with the idea that the penalty was executed on Adam, and yet that he lived to propagate his species, are numerous and familiar. Some say the "day" was a thousand years long; others tell us the offenders became mortal, which was equivalent to death; and others still resort to the marginal reading, "dying, thou shalt die," and suppose they find evidence that the sinners were to

die in one sense the day they sinned, and in some other sense at some other time. The assumption that the day was a thousand years, is gratuitous; the idea that they became mortal, in any sense equivalent to death, or so as to justify the assertion that the threatening was fulfilled, is far-fetched, unsupported, and unsatisfactory; and the resort to the marginal reading affords no relief. If "dying thou shalt die," denoted two deaths, spiritual and temporal, or one of the soul and one of the body, both should have occurred in the day of transgression; and even this view gives no account of the third death, and leaves no room for it. And if "dying thou shalt die" indicated a gradual process of dying, which was to be consummated in actual dissolution, both the process and the consummation should have been completed within the day, in order to meet the force of the language. But all this is unnecessary, and will be seen to be out of place when the redemptive work is rightly brought into view. The better way is to assume that, in view of the provisional redemption, through "the Seed of the woman," God repented him of the evil he thought to bring upon them, and arrested the penalty before its execution, leaving upon them only the consequences of their disobedience. The penalty was a judicial infliction of death that would have ended the probational history of the transgressors, and prevented the development of creation in the positive existence of a conscious offspring. But God purposed that the race should not terminate with the first pair, and provided a ransom; so that when man fell, he found, instead of the literal execution of the penalty, an arm of mercy interposing to arrest the stroke of justice. "Redemption was not an after-thought brought in upon man's apostasy, but a provision" in hand, ready for the emergency; and, as an existing provision, it availed, at the needed moment, to rescue the fallen pair, and to secure a new trial upon terms adapted to their fallen condition. Then why attempt to find the penalty enforced within "the day" at all?

TEMPORAL EVIL A CONSEQUENCE, NOT THE PENALTY, OF SIN.

This view induces the necessity of distinguishing between the *penalty* and the *consequence* of sin. The law of the state forbids the use of ardent spirits, under the penalty of imprison-

ment. In violation of law a man drinks to excess. The consequence is intoxication, with its ills and incidents, but the penalty is imprisonment. That only is penal which the law affixes to the crime as punishment. A father forbids his child putting his hand into the fire, on pain of correction with the rod. The child disobeys, and thrusts his hand into the fire; the consequence is, the hand is burned, but the penalty is not the burn, but the correction with the rod. Thus the consequences of Adam's sin, in the shape of a blinded understanding, perverse will, and corrupted passions, with actual subjection to mortality, by reason of his separation from the tree of life, remained upon him, and became the heritage of his posterity; but the *penalty*, the direct infliction of death, by the judgment of God, in the day of transgression, was arrested by the timely advent of the covenant of redemption. Hence, death, as it entered into the world by sin, and passed upon all men, comes not upon the race as a PENALTY for Adam's sin, but as a CONSEQUENCE, allowed in view of the remedial and compensating provisions of grace. Hence, also, the pain, privation, weariness, labor, and sorrow, to which the first sinners were subjected, *in consequence* of sin, are not to be regarded as parts of the original penalty, but as elements of the new probation, evil in themselves, but capable of yielding spiritual profit, under the influence of gracious manifestations. And as these evils were to Adam, so are they to his posterity. "Adam begat a son in his own likeness." He transmitted to that son a body tending to dissolution, and a soul naturally void of spiritual life. "We have borne the image of the earthy." Thus bodily death and moral depravity were entailed upon the race by the invariable law of propagation. Adam's sin affected all the human family, not by the imputation of his guilt, for that would have been false and wicked; not as a penalty for his offense, for that would have been unjust and cruel; but simply as the result of their natural descent from him.

Under a rigorous administration of the first covenant, Adam would have had no offspring. The penalty executed would have cut him off without posterity. Calvinistic writers never appreciate this fact. Their views of the imputation of Adam's sin, and of the penalty of the law as implying a threefold



death, including the future punishment of soul and body together, lead them to the assumption that God could have permitted a fallen progeny to be brought into existence, so related to Adam and the first sin, as to be justly liable to everlasting malediction on account of that sin. This assumption is the foundation of the Calvinian doctrine of election. How often we hear it said, that God could have left the whole race to suffer the entire penalty of the law! And how glibly men argue, that, if God could have left all to the misery of their previous state, that is, to eternal punishment for Adam's sin, or for personal offenses unavoidably growing out of that sin, he could leave part to perish, and do them no wrong by saving others! But the underlying assumption is unsound. It has no support in the Scriptures, is contrary to all our conceptions of the character of God, repugnant to every sense of justice, and is a conception worthy the darkest night that ever settled on the Church. In the language of Mr. Fletcher: "As we only sinned seminally in Adam, if God had not intended our redemption, his goodness would have engaged him to destroy us seminally, by crushing the capital offender who contained us all; so there would have been a just proportion between the sin and the punishment; for as we sinned in Adam without the least consciousness of guilt, so in him we should have been punished without the least consciousness of pain."

NO IMPUTATION OF SIN, NOR ETERNAL DEATH THEREFOR.

Upon this point Mr. Watson leans too strongly toward Calvinism. He admits the "imputation" of the "legal result" of Adam's sin to his posterity, and allows that "legal result" to extend to bodily, spiritual, and eternal death, and defines the last death to be "separation from God, and endless banishment from his glory in a future state." He defends this doctrine of "imputation" by formal argument, in the following paragraph:

The justice of this is objected to, a point which will be immediately considered; but it is now sufficient to say, that if the making the descendants of Adam liable to eternal death, because of his offense, be unjust, the infliction of temporal death is so also; the duration of the punishment making no difference in the simple question of justice. If punishment, whether of loss or of pain, be

unjust, its measure and duration may be a greater or a less injustice; but it is unjust in every degree. If, then, we only confine the hurt we receive from Adam to bodily death; if this legal result of his transgression only be imputed to us, and we are so constituted sinners as to become liable to it, we are in precisely the same difficulty, as to the equity of the proceeding, as when that legal result is extended further. The only way out of this dilemma is that adopted by Dr. Taylor, to consider death not as a punishment, but as a blessing, which involves the absurdity of making Deity threaten a benefit as a penalty for an offense, which sufficiently refutes the notion.

This looks very much like an acceptance of the strong ground of the Calvinists, and writers of that school—Dr. Rice, for instance, in his "*God sovereign, and Man free*"—have used it to great advantage. But Mr. Watson, in the next paragraph, denies sympathy with the high Calvinistic view, and softens his doctrine of the imputation of the entire legal result of Adam's sin to his posterity, by considering it in connection with the "evangelical provision of mercy which was concurrent with it." He must not, therefore, be considered the defender of the doctrine that God could justly make the descendants of Adam liable to eternal death on account of his sin, notwithstanding his strong leaning in that direction, in the passage above quoted. Elsewhere, when joining issue with Calvinism, he argues clearly, that but for redemption the posterity of Adam could not have been brought into existence. Having adopted the idea of a threefold death, as the original penalty of the law, and having attempted to explain that penalty by the occurrences in the history of Adam, as if the execution of it had actually taken place according to the literal announcement, it was natural for him to be betrayed into the inconsistency of occupying Calvinistic ground in controversy with Socinianism. We may readily comprehend how a perverted moral constitution and mortal body, as the consequences of Adam's sin, could be entailed on his offspring, born under the provisions of grace, and freed from all imputation of guilt and punishment for that sin; but we cannot see any way in which the descendants of Adam could be made liable to eternal death, because of his offense, without involving a principle that would justify the actual infliction of that penalty upon them, or any portion of them, regardless of their personal conduct. For these admissible consequences there is

an antidote and compensation ; but for eternal death there is nothing of the kind conceivable. It is therefore better to avoid the Calvinistic phraseology altogether, than to admit even the "imputation of legal results," to an extent that will allow the possible damnation of any for the sin of Adam. And this becomes imperative, when it is rightly considered that it was by the "concurrent provisions of grace" that the whole posterity of Adam were rescued from seminal death, and placed upon probationary grounds. To them the heritage of depravity and death is not in punishment for Adam's sin ; for, however clear it may be that the original penalty included death to the body and soul of the responsible offenders, it must not be forgotten that the anticipated atonement secured the race against personal liability to punishment for any but personal sins. Then, if that security was valid, whatever form of death or evil we inherit, and is to us unavoidable, is an element of our probation, and cannot be regarded as penal. Ours is not a penal condition ; for this is not the world of retribution. We are not under a rigid administration of law, but under grace.

Calvinists, with their high notions of divine prerogative and the imputation of Adam's guilt, may consistently hold moral depravity and temporal death to be penal inflictions for original sin, and deem it an act of grace that any are saved from eternal perdition, on the same account ; but those who believe the conscious being of the race on earth results from a gracious intervention that contravened the penalty of the first sin, can admit no such ideas. Universalists, also, with their views of present retribution, and imperfect ideas of probation, may find in the announcement to Adam of a life of toil, privation, sorrow, and weariness, an actual punishment for disobedience ; but all who believe in a "judgment to come," as the time of rewards and punishments, will look to the future for the infliction of the penalty upon the guilty, and regard the toil, pain, sorrow, and death entailed upon Adam and his offspring, as the substituted probational arrangement of the new covenant, based upon the sacrifice and triumph of "the Seed of the woman."

Nor need we, as Mr. Watson supposed, in denying that the death of the body is a penal infliction for Adam's sin, go to

the opposite extreme, and pronounce it a benefit. Whatever Dr. Taylor may have thought, or whatever others may still think, in regard to death as a necessary result of our formation in the flesh, we ascribe it to sin, and find nothing remedial in it. We place it on a level with a perverted moral nature. But then there is a remedial scheme, whose development was concurrent with the entailment of death, by the operation of which the penalty was arrested, and the new probation secured, and we are born so related to Adam as to inherit from him the evil of depravity and death, and so related to Christ as to derive from him the benefit of grace and life. Therefore death is neither penal nor remedial; for it is not the mere thing of dying that renders it a blessing or a curse. "The sting of death is sin." Considered apart from redemption, it is evil and only evil, as the result of sin; but connected as it is with grace, in the ultimate workings of the remedial agencies of the gospel, it may assume the full character of a blessing. "Precious in the sight of the Lord is the death of his saints." This view solves the case of infants, and will vindicate the administration which entails death upon those who cannot, by any act of their own, either incur or avert a penalty, as no other hypothesis can do. They are not subjects of law, and therefore are liable to no penalty, in the proper acceptance of that word; but they are related to Adam, and inherit the evil of that relation, finding compensation in their relation to Christ and redemption through him. A law with an unconditional penalty would be an anomaly in government; but there is no conditionality in the entailment of death upon the posterity of Adam. Death, being but the culmination of the evil of our physical condition, is no more penal than is the sorrow, pain, and sickness which precede its advent. All these are incidents of our mortality; evil in themselves, flowing from the fountain of original sin, yet capable of "working for us a far more exceeding and eternal weight of glory," through the redeeming and sanctifying grace of our Lord Jesus Christ.

The doctrine herein imperfectly set forth, exhibits the sovereignty, holiness, and justice of God, so as not to obscure the milder beams of goodness and mercy. It secures to God the glory of the salvation of all who are saved, and leaves the condemned without excuse. It shows guilty Adam and Eve

snatched from impending death, and spared to propagate their species as a fallen race, while justice and mercy shine with equal radiance, in surrounding them with the helps and hopes of a better covenant. Avoiding the revolting idea that God could impute guilt to those who had no guilt, or punish sin in those who had no sin, it preserves the federal character of Adam, and accounts for the entailment of depravity and death upon the race, in harmony with the strictest conceptions of moral government and individual responsibility.

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#### ART. VII.—THE METHODIST BOOK CONCERN.

THIS establishment has become a matter of public interest. Being peculiar in its origin and policy, it has been the subject of various criticisms. Many, of other denominations, have regarded it with admiration, and sought to emulate its methods and success. It has enjoyed, to a large extent, the confidence and patronage of the people in whose interest it was established, but not as fully, perhaps, as has been imagined. Having always been conservative, radicals of every class have assailed it as inimical to their objects, often to its disadvantage. Some have criticised its operations from personal prejudice, while others have done so from hearty good-will, designing to promote its prosperity. All these things indicate that fuller and more correct information is desirable. This is our apology for the present writing.

The Book Concern is the natural result of measures adopted by Mr. Wesley at an early period in his public career. Undertaking a great and difficult work, with few to assist him, he availed himself of the press to a remarkable degree. Beginning with tracts, he advanced to pamphlets, and from pamphlets to books, until he had swept over the whole field of thought embraced in his comprehensive scheme of usefulness, and become a prominent publisher of religious works. His means of sale were peculiar, like his whole plan of operations. He relied on himself and his co-laborers. Those who desired to preach under his direction, he pledged to the sale of his books and tracts, as he pledged them to strictly ministerial

duties. Thus all his preachers became colporteurs, and were examined from time to time with regard to this part of their duty. "Take care," said he to them, "that every society be duly supplied with books. O why is not this regarded!" To Mr. Richard Rodda, one of his helpers, he wrote, "You are found to be remarkably diligent in spreading the books; let no man rob you of this glory. If you can spread the Magazine it will do good, the letters therein are the marrow of Christianity." To place his motives beyond suspicion, he consecrated all the profits that might accrue to the cause of God and the benefit of his growing societies. Under this arrangement his first missionaries to this country introduced the books wherever they went. But as the work advanced it became necessary to have other books. This, together with the trouble and expense of obtaining supplies from England, led to the issue of various works under individual responsibility, which created some alarm for the unity of the Church. To meet the acknowledged demands of the cause, the Conference of 1789 appointed Rev. John Dickins editor and agent, under the title of Book Steward. He was also stationed in the only church of the denomination in the city of Philadelphia. Being furnished with no capital to commence the business, he loaned the Concern six hundred dollars of his own money, and proceeded to republish Mr. Wesley's edition of "Thomas à Kempis," a manual of piety, celebrated for its excellence through Christian Europe. The same year he issued the Methodist Discipline, Saints' Everlasting Rest, and the first volume of the Arminian Magazine. In 1790 portions of Fletcher's Checks and another volume of the Magazine appeared. Thus he continued the sole manager of the business until 1797, when the Conference, to assist him and doubly guard its press against any possible impurity, appointed a book committee to determine what should be published. Two years after, Mr. Dickins was called to his reward, lamented by all who knew him, having successfully laid the foundations of an institution which was to be second to no other of the kind in the world. The same year the Rev. Ezekiel Cooper was appointed to fill the vacancy. Under his skillful management the business continued to prosper. In 1804 it was removed to the city of New York, and Rev. John Wilson was appointed Assistant Editor and Book Steward.



Four years later Mr. Cooper resigned, leaving the Concern worth about *forty-five thousand dollars*, the net earnings of nineteen years. Mr. Wilson succeeded him, with Rev. Daniel Hitt as assistant. This year the agents were first released from the responsibilities of the pastorate, and left to give their entire attention to the business, preaching only as they might feel disposed. Mr. Wilson is said to have been an estimable man, a faithful minister, and a skillful agent. He conducted the business faithfully until 1810, when he also died, leaving the Concern in the hands of Mr. Hitt. The General Conference of 1812 appointed him principal, and Thomas Ware assistant; but the business failed to succeed as it had done, not for the want of fidelity in the agents, so much as skill and harmony. In 1816 both were left out, and Joshua Soule and Thomas Mason succeeded them, and by wise management and indomitable energy saved the Concern from sinking under its embarrassments.

Four years after, Mr. Soule was elected bishop, and Rev. Nathan Bangs was appointed to succeed him, with Rev. Thomas Mason as assistant. The Concern was still heavily in debt. Its books were scattered through the country, in the hands of presiding elders and preachers, under a commission arrangement adopted by the General Conference some years before, and the returns were slow and uncertain. The agents saw that something must be done to vitalize the whole system, and immediately brought out several works for which there was a loud call, embracing Benson's Commentary and a new revision of the Hymn Book. Both being re-elected in 1820, they, two years after, rented the basement of the Wesleyan Seminary in Crosby-street, and commenced doing their own binding. This proved so great a convenience, that Mr. Bangs and his assistant, Rev. John Emory, who succeeded Mr. Mason in 1824, purchased the seminary building, and commenced doing their own printing in September of that year. It was during this administration that Dr. Clarke's Commentary was issued, and the unfortunate system of sending out books on commission was abolished. This was a great relief to the Concern, and gave new life to the business. On the 9th of September, 1826, the first number of the *Christian Advocate* made its appearance, and at once became a power for good to the Church. The General Conference of 1828 appointed

Mr. Bangs its editor, and editor of Sunday-school books, which had then become a necessity; Rev. John Emory, principal editor and book agent, with Rev. Beverly Waugh, his assistant. It was during this term that Wesley's and Fletcher's works were published, and the magazine installed as the *Methodist Magazine and Quarterly Review*. The business so increased that more room was needed, and five lots were purchased on Mulberry-street, and buildings commenced, where the Concern is now located. Mr. Emory having been elected bishop in 1832, Mr. Waugh was appointed principal agent; Rev. T. Mason, assistant; Mr. Bangs, editor of the *Magazine and Quarterly Review*, and of general books; Rev. John P. Durbin, editor of the *Christian Advocate*, and Sunday-school books and tracts, and Rev. Timothy Merritt, his assistant. In September, 1833, the front building on Mulberry-street was completed, and the whole business removed to its present quarters. Every thing went on prosperously until February 18, 1836, when the buildings and stock were consumed by fire, involving a loss of *two hundred and fifty thousand dollars*.

This was a heavy blow, little part of the insurance being collectable, on account of the bankruptcy of most of the companies, occasioned by a recent heavy fire in the lower part of the city. But it excited much sympathy. Meetings were held on this account in various places, and contributions were made to the amount of \$89,994 98. This sum, with what was due the Concern, and the amount received from the insurance companies, enabled the agents to commence anew, with a capital, all told, of \$281,650 74. Mr. Waugh being elected bishop in 1836, Mr. Mason was elected agent; Rev. George Lane, assistant; Rev. Samuel Luckey, general editor; and Rev. John A. Collins, his assistant. The same agents were re-elected in 1840, with Rev. George Peck, editor of the *Quarterly Review*, and general books and tracts; Dr. Thomas E. Bond, editor of the *Christian Advocate* and Sunday-school books, with Rev. George Coles for his assistant. Of the officers of the Concern since that time nothing need be said, as they and their services are well known to most who will read this sketch. Suffice it to say, that the business has prospered under all of them, with little interruption, except in connection with the Southern secession of 1844, from which it has happily recovered, as will

hereafter be seen. Mistakes have no doubt been made, but it should be recorded to the honor of all concerned, that not a dollar has been lost by the defalcation of its managers from the commencement of the business. That secession was soon followed by lawsuits against the agents at New York and Cincinnati, and resulted in the division of the property under an order of the court, in violation of a principle of law which had been held sacred both in England and in this country up to that time. But the South and slavery were supreme in those days, and the courts were too willing to do them homage. So the decree was passed, and the property delivered, but to little advantage to its claimants, as it was soon scattered and lost.

The Concern has at present four depositories, for which the agents are responsible: one in Boston, Massachusetts, one in Buffalo, New York, one in Pittsburgh, Pennsylvania, and one in San Francisco, California, all doing a good business. It has a valuable store in San Francisco, free from debt, which accommodates its business, and that of the *California Christian Advocate*, with ample grounds for enlargement, and has recently purchased another in Pittsburgh, which it will soon occupy. It publishes a large number of books, embracing Bibles, Commentaries, Hymn and Music books, with over *fifteen hundred* bound books for Sunday-school libraries, besides Catechisms, Question books, and numerous other requisites, embracing nearly *one thousand Tracts*. It publishes also six periodicals; namely, the *Christian Advocate*, *Quarterly Review*, *Sunday-School Advocate*, *Sunday-School Journal*, *Good News*, and the *Northern Christian Advocate*, at Auburn, New York. The sales have gradually advanced, as will appear from the following quadrennial reports:

	Sales in 4 years.	Increase in 4 years.
Reported May, 1852.....	\$653,190 78	\$165,968 74
" " 1856.....	1,000,734 18	347,543 40
" " 1860.....	1,175,867 29	175,133 11
" " 1864.....	1,507,873 18	332,005 89

During the last three years the sales have been as follows:

In 1864.....	\$519,488 70
In 1865.....	617,077 80
In 1866.....	675,513 19
Total.....	\$1,812,079 69
or, \$304,206 51 more than in the four years last preceding.	

The Western Book Concern was commenced at Cincinnati, Ohio, in 1820, as a branch of the parent establishment, under the immediate agency of Rev. Martin Ruter. This was necessitated by the expense and slowness of transportation, and the state of the currency. Mr. Ruter served the usual term of eight years, when the Rev. Charles Holliday was elected his successor. In 1832 Rev. John F. Wright became his assistant. Four years after, Mr. Wright was elected principal, and Rev. Le Roy Swormstedt, assistant. In 1840 they were both re-elected. In 1844 Mr. Swormstedt was elected principal, which office he held *sixteen* years, with Rev. J. T. Mitchell and Rev. J. H. Power, assistants, four years each, and Rev. Adam Poe, eight years. Being entirely disabled by age and infirmities, he was succeeded, in 1860, by Mr. Poe, with Rev. Luke Hitchcock for assistant, who continue to manage the business with fidelity and success.

From a mere depository and a branch, this establishment has grown into a regular publishing house, having *its* branches or depositories at Chicago, St. Louis, and Detroit, and publishing three weekly papers in English, and one in German; one monthly, the *Ladies' Repository*; and the *Sunday-School Bell*, in German; all having a large circulation. They also publish a considerable list of books in English and other languages. Its business is nearly equal to that of the parent Concern, and will probably exceed it in a few years, as the population of the great West shall increase. It owns real estate at Cincinnati, Chicago, and St. Louis, equal to its necessities, estimated at \$126,130 99; does its own stereotyping, printing, and binding; and reports a net capital of \$402,939 30, all of which has grown out of the profits of the business, except \$105,103 56, which it received from the parent Concern in the early part of its history, besides \$92,926 61, which it paid the Church South, as before stated, and \$70,779 88 paid toward general Church expenses. Its growth will be further indicated by the following schedule of its sales, gathered from its quadrennial and annual reports:

	Sales in 4 years.	Increase in 4 years.
Reported, May, 1856.....	\$877,214 68	.....
“ “ 1860.....	1,127,851 00	\$250,636 32
“ “ 1864... ..	1,287,694 36	159,843 36

Its sales since the last report have been as follows :

In 1864.....	\$533,858 36
In 1865.....	618,735 30
In 1866.....	628,453 76
Total.....	\$1,781,047 42

or, \$493,353 06 more than in the *four* last preceding years.

To complete this outline we need to mention, 1. That, in addition to these publishing houses and depositories, there are several other establishments located at central points, and conducted on private account, which keep a general supply of our works, furnishing ample facilities for their purchase in all parts of the country. 2. That the General Conference publishes *three* other weekly papers by *committees*; namely, the *Pacific Christian Advocate*, at Portland, Oregon; the *California Christian Advocate*, at San Francisco, California; and the *Pittsburgh Christian Advocate*, at Pittsburgh, Pennsylvania. For the management of these papers the agents at New York and Cincinnati are not responsible. The last named has been self-sustaining for many years; the others are improving in circulation, and will no doubt become so. All of them are doing a good work for the country and the Church, and could not well be spared. The editors are appointed by the General Conference; and the publishing committees by the Annual Conference, or Conferences, in whose interests they are severally published. 3. *Zion's Herald*, a respectable and useful paper, published at Boston, Massachusetts, is not owned by the General Conference, yet it is at least semi-official, that body having authorized the bishops to appoint a traveling preacher to edit it. It was issued *two* years before the *Christian Advocate*, when there was *no* official paper; was offered to the General Conference in 1848, when in the flood-tide of its prosperity; is sustained by six Annual Conferences; advertises Book Room and other general Church interests gratuitously; is entirely loyal; and works in perfect harmony with our official papers. Its profits are regarded by the association publishing it as belonging to the Church, and not as their personal property; and dividends were made several years to the Conferences patronizing it.

From this brief historical sketch it appears that the Concern, in all its parts, is strictly a ministerial affair. It was com-

menced by the traveling preachers, exclusively on their own responsibility. They borrowed its first money, and paid it out of their own funds. They have borne its losses, and appropriated its profits according to their own judgment and published policy. They have sued, and been sued at law, and have been otherwise acknowledged by the courts as its veritable proprietors. And they are bound by their repeated pledges to the patronizing public to retain their present connection with it, and carry out the Christian and benevolent objects by which its patronage has been stimulated and secured. These pledges have given the ownership something of the nature of a trust, and trusts are not transferable. Thus it was, and is, and must be, the property of the traveling preachers, to be held and used for ever for the purposes originally contemplated, and repeatedly declared by their action in General Conference assembled. It follows, therefore, that ministers who become traveling preachers in any of the Annual Conferences, by that act, become *partners* to the Concern, and are entitled to all the privileges, and are charged with all the responsibilities, of every other member. They consecrate themselves to the enterprise as really as they do to the itinerant ministry, or to any other prudential arrangement of the Church. It is not optional with them to favor it or not; they are its *owners* and *managers*, and are pledged by solemn contract to every other member and to the whole Church, to commend it, and give personal attention to the circulation of its publications, and the collection of its claims. Not to do so is to neglect duty. To disparage it, and co-operate in measures to circumscribe its business and influence, is to betray a sacred trust voluntarily assumed, except where they are first denied the right guaranteed to them by the compact, which very rarely occurs. If this is not so, then the pledges of our ministers to the Conferences which receive them are a solemn farce. Not in this particular only, but in every other, for they are all given under the same sanctions.

Its object is equally manifest. It is *not to make money*, but *to do good*. This needs to be distinctly understood, for the reason that business men generally judge of its success by the amount of its *profits*. It has been reproachfully said, that if the capital of the Concern were put to interest it would yield more profit than all its business, which has often been true, but



not discreditable to its managers. Indeed, to have published only what promised a liberal profit, and sold it at the usual market price, and thus accumulated an immense fund, would have been to pervert its designs, and entail upon the ministry the just condemnation of the world. This intended *sur* is therefore a compliment, especially when we consider the magnitude of the business done, and the amount of religious reading that has been pushed out into all parts of the country. Many of its issues have been published at a loss, while others have done little better; and yet they have succeeded as well as was anticipated. They were put to press because they were *needed* and would *do good*, and not in any expectation of profits. No outside publisher could have been induced to publish them at all, and especially at the prices at which they have been sold. And much of its present business is of this class. Take, for instance, the Journals of the General Conferences, and the Minutes of Annual Conferences. They are indispensable to our bishops and other ministers, and are published at a very heavy loss. The same is true of many of our Sunday-school and tract works, which come in competition with various benevolent publishing establishments that profess to sell at cost, and often to our certain knowledge sell below cost, and pay expenses and losses out of public collections taken by their agents in the Churches which patronize them. Much of our capital is invested in stock of this kind. Were the Agents to advance the price to a paying point, their customers would go elsewhere for their supplies, though they might expose themselves and their children to the influence of sentiments they do not entirely approve. Besides, a vast amount of business is done in the way of advertising for Conferences and benevolent and educational institutions, for which no charge is made, because they are parts of our grand system of doing good. This is the natural result of the *objects* contemplated, and it is right. We mention the fact merely to show the unreasonableness of the demand for *profits*.

*The methods* of the business are also peculiar, and need explanation. The circumstances under which it was commenced required them. Public sentiment was opposed to the whole Methodist movement. There were few works in print that were adapted to the emergency, and fewer publishers who

were disposed to invest their capital in the production of more. If anything was to be done, it must be undertaken by those who had "a mind for the work." The people were few and scattered. They knew nothing of the business, and were in no condition to undertake it. The preachers, who went everywhere preaching the word and calling sinners to repentance, felt the need of books and tracts to aid them in their work of reforming public opinions and practice. They knew better than others *what* was necessary, and how to produce it. And, as divinely appointed teachers, it was their business to furnish it, and then to give it the widest and most discriminating circulation. Thus they were in a sense compelled to become publishers and booksellers—colporteurs. And, that they might not personally lose by the operation, it was agreed among themselves that they should be regarded as dealers, and receive the books on credit at the wholesale price. This was wise and business-like. It enabled them to enjoy the personal benefit of the books in their studies, and then to use them in evangelizing the people. The arrangement still prevails, and is carried out with considerable efficiency in some places. If all would appreciate its importance to themselves and the objects of their ministry, it would be regarded with more favor. The power of books and tracts is too well established to be successfully questioned. We seldom hear a Christian experience related which does not make creditable mention of the printed page. This is a sufficient justification of the policy. If Paul became "all things to all men that he might by all means save some," preachers should not be ashamed to sell and circulate books which so often prove the power of God to the salvation of many. If reasons exist why they should not do it personally, they can at least recommend suitable books and papers, and enlist others to do it.

But the plan, however effective when adopted with spirit and energy, is a perfect defeat to the business where neglected. No bookseller will keep our works on sale so long as preachers can purchase a single book at about the same price that he has to pay in laying in a full stock. He naturally concludes that the people will patronize their pastor. If the present incumbent does not supply them his successor will do so, and therefore he avoids this class of stock as unsalable. This is the

reason why Methodist books are not found on the shelves of general booksellers by the side of those of other denominations, so loudly complained of by some preachers, to the discredit of publishers. The fault is not in the publishers, but in the preachers, who accept the privileges secured to them by our system, but neglect the duties in consideration of which those privileges were granted. If the agents were to refuse them the credit and discount they claim, and give it only to dealers, they would not be likely to improve their reputation for enterprise. The two systems, like itinerancy and the settled ministry, cannot work efficiently together. If the Agents rely upon the *preachers*, the booksellers will reject their books. If they will secure the aid of the *booksellers*, they must withdraw or greatly reduce the privileges of the preachers.

These positions are sustained by facts. To test the matter the Agents put their books, several years ago, into the "*trade sales*," the common resort of dealers, and they were uniformly purchased by their regular customers, not by the trade generally. This was conclusive. It has been tested by another method. The Agents publish a class of works for Sabbath-schools, with regard to which preachers have no peculiar privileges, but which they sell to dealers at a moderate discount. These books meet with no difficulty in reaching the general market. Were they to be put at a price that would justify a little larger discount they would go everywhere; but in view of the demand of our people for "*cheap books*," they are kept below the market price.

Looking at the subject in all its aspects, we have no doubt that our old and well-tried plan is the best for us. If faithfully carried out by the preachers, only as our altered circumstances permit, it will bring the books to the people for whom they are especially published, at the lowest price, and introduce them to others with whom they associate.

A business involving so many owners, scattered over our widely extended country, is necessarily attended with *many difficulties*. Though surrendered to the control of a few for the time being, its *seven thousand proprietors* naturally feel that they have a right to advise them in relation to its management, and that their opinions ought to be respected. For the same reasons they feel that they may justly remonstrate when

their Agents come short of, or go beyond what they deem expedient. But not agreeing at all among themselves, they offer so many conflicting opinions that they compel the Agents to follow their own judgment, though it may chance to be in conflict with the convictions of wise and good men, who ardently desire the prosperity of the cause. This sometimes gives offense, and produces criticisms not very creditable to the Agents or to the Concern.

*Partners* naturally feel, too, that they are entitled to more *indulgence* than others, and ought not to be holden as strictly to business principles in the matter of payment. If not gratified in these notions, they are liable to become alienated, and give their patronage to competing establishments. Agents have always found it necessary to be very careful at these points. But it would be giving them too much credit to say that they have not often given offense. Yet it should be observed that in most cases no offense would have been taken had the transaction occurred in dealing with an independent house.

The fact that so many of the partners are *authors*, is another source of embarrassment. They feel that they are entitled to special consideration, and sometimes fail to appreciate the motives of editors and agents in deciding adversely to their wishes. This has, no doubt, been the real source of some severe animadversions, which have been credited to superior wisdom and enterprise.\* Could the *facts* be understood, the damage would not be serious; but to divulge them would be regarded as adding insult to injury. Hence little attempt at reply has been made, and the Concern has been left to vindicate its managers by its unexampled success.

Other embarrassments arise from differences of opinion among the parties in interest. Hardly a month passes in which some *imaginary* improvement is not urged through the papers, as required by the *times*, and indispensable to the honor and success of the cause. The projects and methods of other houses are quoted with laudation, and smart sayings about "*old fogyism*," "*the ruts of the fathers*," and "*sheep binding*,"

\* An officer in another similar institution once remarked to the writer, that his committee rejected *nine* in every *ten* manuscripts offered, and generally created *nine* enemies to their business.

often grace the columns of friends, who, if they were to become acquainted with all *the facts* involved, would be the first to oppose their own projects. Cases have actually occurred in which good brethren have defended both sides of the same question! And others would feel obliged to do so were they to take the trouble to inform themselves more fully. But this is nothing strange or new, and there is no remedy for it. The best of men sometimes hastily form opinions, and as hastily express them, and they will do so; but time and better information are great reformers, and will sooner or later win the field.

But notwithstanding these and many other difficulties which have attended the business, the progress of the Concern has been regular and creditable. The fire of 1836 gave it a severe shock, but it soon rallied, and acquired more than its former strength. The division of the Church by slavery took off about one third of its customers, and one half of its real capital; but a few years repaired the damage. It has been heavily taxed to support periodicals in new fields on the frontiers, which its Agents did not start and do not control, and to pay the general expenses of the Church; but it has never failed to respond at sight to every lawful demand. It has witnessed the rise and *fall* of strong and enterprising publishers, with whom its agents and editors have been ingloriously compared, without faltering for a moment. It has competed with a variety of other similar establishments, both denominational and general, and yet has never asked a collection of the Churches, and never received one except in connection with the fire before mentioned. It has passed the financial panics of the last fifty years, before which the mighty have fallen, without the slightest interruption or danger. In the crisis of 1857, when every bank but one, and nearly every publishing house in the city of New York suspended payment, it had gold in its vaults to meet every demand, besides loaning the Missionary Society more than *thirty thousand dollars*. Its credit has been equal to every emergency, no *bank* even asking or receiving an indorser to its paper. It is the largest religious publishing house in the world, and sends forth tens of thousands of volumes that appear to the purchasing public as the issues of other denominations. Yet it has *always been entirely managed by preachers*.

But we shall not do justice to the subject without giving

fuller details with regard to its financial success. With such a beginning and policy, and with so many disabilities, competitors, and disasters, it would have done well had it paid its expenses and reached its present status without performing gratuitous service or making dividends.

It will be remembered that it was started in 1789, under the agency of a preacher stationed in Philadelphia, and on a borrowed capital of *six hundred dollars*. With intervals of depression it continued to prosper until the disastrous fire of 1836, and it paid out large sums from year to year to meet general Church expenses, and aid the superannuated preachers. It is obvious that it adhered closely to its religious and benevolent objects, regarding the question of *profits* as of *secondary* consideration. Hence the injustice of comparing it with private establishments, which are conducted with special reference to financial gain, and are not restricted to any particular class of works. The points of analogy are so few, that such a comparison is unfair. It should be made, if at all, between the Concern and other establishments engaged in a similar work. Making proper allowance for the legacies, donations, subscriptions, and collections received by others, with the view of cheapening their publications, and pushing them into circulation, such a comparison would afford little occasion for mortification. But leaving others to do their own work in their own way, let us examine the facts, and see what the Methodist Book Concern has achieved *financially*.

The exhibit dated March 31, 1836, which was prepared for the approaching General Conference, in less than one month after the fire, states the amount that had been paid out during the preceding four years as follows :

Dividends to Annual Conferences.....	\$48,400 00
Paid to the Bishops.....	10,450 00
Paid on the expenses of delegates to the General Conference	4,866 00
Total.....	\$63,716 00

This exhibit, taken in connection with other facts already given, and the policy of the Church with regard to the appropriation of the profits, and what we are about to say of the capital on hand, proves that the Concern had been conducted with efficiency down to that time. The same exhibit furnishes the following inventory of all that remained after the fire :



Lots on Mulberry-street.....	\$12,215 00
Remains of recent Building .....	3,500 00
Stock on hand, embracing Books, Presses, Paper, etc.....	19,104 66
Due on Notes, deducting about 7½ per cent. for losses .....	44,755 79
Due on Book Account, considered good.....	48,383 31
Cash and Drafts on hand, less donations for rebuilding.....	23,849 82
Horse and Cart .....	100 00
Due on Policies thought to be collectable .....	10,000 00
Stock at Depository at New Orleans, reckoned at probable value....	34,808 37
Total.....	\$196,716 95
Less Debts owed by the Concern .....	5,061 19
Total.....	\$191,655 76
Contributed toward Rebuilding (see Exhibit dated Jan. 1, 1840).....	89,994 98
Total Capital .....	\$281,650 74

This is the sum of all the assets of the Concern at that time. And it should be said that the stock and accounts were reckoned at a much higher estimate than they ought to have been, as will be seen by the deduction of only seven and a half per cent. from the notes, which had been accumulating for many years. But we will let it stand as it is, and make our calculations on this basis.

The present Capital of the Concern, (see Exhibit, dated Nov. 31, 1866,) embracing Real and Personal Property at all points, connected with the Concern at New York.....	\$555,359 42
Deduct the Capital found in 1836, as above .....	281,650 74

And we have a balance of profits in Capital of..... \$273,708 68

Between 1836 and 1860 the Concern paid in dividends to the Annual Conferences.....	305,457 00
To the Church South, as per Settlement .....	231,648 51
" " " " interest on Bond .....	33,214 02
Cost of Church Suit .....	9,559 19
Amount transferred to the Cincinnati Branch, by order of General Conference in 1840.....	105,103 56
Expenses of Delegates to General Conference, and other bills ordered by that body.....	20,085 72
Paid in the Purchase and Support of Embarrassed Local Papers, so far as ascertained.....	27,117 31
Paid Bishops' Salaries and Traveling Expenses.....	180,328 23
Total from 1836 to 1860 .....	\$1,186,222 22

Paid between 1860 and 1864, as follows:

To the Publishing Committee of the <i>Pacific Christian Advocate</i> .....	\$6,000 00
To the Publishing Committee of the <i>California Christian Advocate</i> ..	4,000 00

Paid on account of Expenses of Delegates to the General Conference of 1860.....	\$2,478 13
To the Committee on Ritual, and Sundry other Expenses ordered to be paid by General Conference .....	1,394 71
Paid Dividends to the Conferences.....	19,600 00
Paid on account of Salaries and Traveling Expenses of the Bishops and to the Widows of Bishops.....	46,186 69
Total .....	\$1,265,881 75

Paid out from Jan. 1, 1864, to Nov. 31, 1866, as follows:

Dividends to the Conferences .....	\$20,800 00
On the Pacific and California Advocates.....	6,000 00
Sundry Expenses ordered to be paid by the General Conference....	958 32
On the Salaries and Traveling Expenses of the Bishops and to the Widows of Bishops .....	59,114 92
Total .....	\$1,352,754 99

Thus it appears that the Concern, starting anew March 31, 1836, with a mixed and uncertain capital, estimated at \$281,650 74, has made, in *thirty-one* years, \$1,352,754 99, of which \$273,708 68, has been added to its capital, and \$1,079,046 31, has been paid out in dividends and Church expenses. In other words, that it has added more than *ninety-seven* per cent. to its capital, and paid outside of its business more than *three hundred and eighty-three* per cent. in dividends, etc., making an average profit per annum of \$43,637 25, or a fraction less than *sixteen* per cent. on its capital.

These figures relate to the Concern at New York alone. By adding what has been made at Cincinnati, we shall see the aggregate profits of the business at both places, as follows:

Profits at New York .....	\$1,352,754 99
Present Capital at Cincinnati (see Exhibit, dated Nov. 30, 1866) .....	\$402,939 30
Less Capital furnished by New York.....	105,103 56
Total profits in Capital .....	\$297,835 74
Paid to the Church South.....	92,926 61
Paid toward Bishops' Salaries, etc., and General Conference Expenses.....	70,779 83
	<u>461,542 23</u>
Making a grand total of profits in both places of .....	\$1,814,297 22

But this showing, gratifying as it is, does not do full justice to the officers of the Concerns, 1. Because the stock with which they commenced in 1836 was overestimated, as before stated.

2. Because the Concern formerly charged most that it paid to bishops, etc., directly to the expenses of the business, which it is now difficult to collect with accuracy. 3. Because the publications and business experiments which have proved most disastrous to the finances, were *ordered* by the General Conferences.

But waiving all these considerations, and others still more important which we deem it inexpedient to name, we ask, What publishing house has been more successful? There are few that were in the book business in 1836 who have not *failed*, or at least suspended, since that time. How many are there to-day worth *one half* the Concern has made and paid out in dividends? How many can boast of so much as the profits of the Concern for a single year? Suppose the most successful of them had been drawn upon annually for dividends, and been obliged to pay over at once nearly one half of its capital, as this establishment did to the Church South, what would have been the result? If private parties have succeeded, it has been by turning their profits *into* their business, whereas the Book Concern has had to turn its profits *away* from its business. Suppose the Concern had retained its profits, and saved at least *one hundred and fifty thousand dollars* interest it has been obliged to pay on borrowed money, and invested them at legal interest, and thus kept them and their proceeds accumulating, what would have been the value of it to-day? We have not found time to make the calculation, nor have we deemed it necessary. But we insist that the few who take it upon themselves to write or speak disparagingly of the management of the business, are bound in all fairness to do it, and state the result.

These showings will no doubt elicit the inquiry which has often been made by leading publishers and others, to wit: "How has all this been done?" We shall not attempt to answer the question fully, as it would require more space than is allotted to us, and lead to developments which expediency would forbid. Still a few suggestions on the subject may be profitable. We answer, then, 1. The Agents formerly obtained better prices, both in regard to the cost of production and the charge for similar books published by others. They could do so, as their issues were mostly of a denominational character, and met with little competition from any source. 2. The sales of many of their publications have been very large, some of

them reaching to several hundred thousand copies. A book at our present prices, of which we can only sell three or four thousand copies, is not financially worth publishing; while, if we could sell *twenty, forty, or sixty* thousand, it would pay a handsome profit. 3. The Concern has been managed with *remarkable economy*. Its Agents and editors, like its employees generally, have worked for a mere living compensation, which would hardly pay the *carriage* expenses of the owners of other establishments of half its magnitude. Then they have done the *whole business* of stereotyping, printing, binding, and selling, thus producing and circulating their issues at the lowest possible expense. They have done it, too, on Mulberry-street, in the substantial, not showy, but cheap and economical buildings belonging to the Concern, where books can be *made*, and *papers issued*, at as little expense as in any other part of the city. They might have retailed more books in a better location, and in a more costly store, and this might have been to the *honor* of the Church; but the *cost* would have exceeded the gain, as publishers well know that the retail trade amounts to but little to them anywhere. Had they spread out, according to public and private advices, which have been free and abundant, and removed the whole establishment to Broadway, this article had not been written, and the Concern would have been groaning under a debt which neither we nor our children could bear. But let not these remarks be construed as against progress, or the improvement of our accommodations. We go for progress, but can never consent to sacrifice *safety* and *economy* for *show*. This has ruined too many already in all kinds of business, and will ruin others. Had the Concern retained its profits, it might have been on Broadway, or in any other desirable location, and in *splendid buildings*, and been out of debt. But other interests, which have flourished under its fostering care, might have suffered. The policy of the Church in this respect has undoubtedly been wise. Circumstances may require it to be modified so as to leave the business to take care of itself only, but at the present there are serious objections to such a course. We should much prefer that God would influence some rich *man or men*, who feel concerned for the honor of the Church, to furnish suitable buildings in the right place, for the accommodation of our publish-

ing, Missionary, Sunday-school, Tract, and other general interests. And this is by no means impossible, or even improbable. If this hope should fail, it would be better that these desirable accommodations should be secured in some other way, and let the old arrangement be maintained. Something will probably be done in the matter before long.

Leaving the past, let us briefly glance at the future. The Concern never had more or stronger competitors than now. Each Christian denomination has its publishing house, its books, papers, etc. Many of them depend largely on collections and donations to furnish buildings, apparatus, and the expenses of its officers. Still, with our facilities, we have little to fear from this source. The Agents will be obliged to sell many of their issues at cost, and even less than cost, or be blamed and forsaken by many of their customers. But this can be endured if the partners, the traveling preachers, will patronize the business as they may and ought to do. But if every conference or two is going to publish a local paper, and the proprietors of the Concern are to use their influence to disparage it and divert its natural patrons to the support of separate and independent establishments, as some are doing, there is just cause of alarm. If it were young and weak they would not do it. They forget that no house can stand, however strong, if divided against itself. Every dollar diverted subtracts just so much from the grand total. One dollar or one man, however, would not make much perceptible difference; but bad examples are contagious, and especially when winked at by those who should reprove them. No other institution of the Church could succeed under this dividing policy. The general and annual conferences, bishops, and secretaries would send forth one united remonstrance against it, if it were to be adopted with regard to the Missionary or any other of our benevolent societies. But here ministers can form alliances, issue their manifestoes, and send out their counter publications, and offer high inducements to partners to betray their voluntarily assumed trusts, and yet they are *petted* and *favoured* and *accommodated* and *honored* in their own conferences, and welcomed in others, as though their course was legitimate and fair, and in good faith. And their coadjutors defend them by glittering generalities about the "*freedom of the press*," "*fair*

*competition*," and "*cheap papers*," as though our Agents and editors were opposed to these things. They are *not* opposed to them. They only insist that *partners*, who enjoy equal privileges with their associates, should redeem their pledges, and *not* give their influence against the business. They believe, too, that to make the competition defended at all fair and honorable, the independent publishers should pay their full proportion of the general expenses charged to the Book Concern, and limit their special efforts to obtain patronage within reasonable geographical boundaries. As the case now stands, the Book Concern pays all the taxes and expenses, and is limited, so far as special efforts are concerned, to a small territory around its place of business, not occupied by other official papers, while these competitors pay nothing, and assume to make a clean sweep over the entire continent. They send forth their tempting offers with little concern as to how much official papers may suffer, provided *they* succeed, while official publishers feel obliged to confine all such efforts within their own patronizing territory. This is one reason why the Agents cannot adopt the methods of private papers in canvassing for subscribers.

We have deemed it proper to state these things thus plainly for the benefit of all parties in interest. Should the policy which has given the Book Concern such remarkable success be maintained by its proper owners and managers, it has a bright future before it. If it is to be repudiated, and every man is to be at liberty to resume his personal right to do as he pleases, without disturbing his relations to the *firm*, we see little ground to hope. If these innovations are right and proper, there are many who would like to share in the profits of them. We hope that our honored bishops, who are the authorized expounders of the Discipline during the intervals of the General Conference, will place the matter in its proper light before the conferences, and in their addresses and sermons on the economy of the Church, which they so highly approve and so often commend to public consideration. We are amazed at the assumptions of some of our copartners. Suppose the company was made up of *six* men instead of *six thousand*, all equally committed to work for its success, and *two* should employ all their talents and influence to get up or carry forward competing establishments on private account, would that be



fair and honest? Such conduct would not be tolerated for a day. No honorable man would risk his reputation in defending it. Is not the principle the same in the present case? We have no doubt of it, and believe that it is generally so regarded. Our danger lies in the few who repudiate their obligations.

A business so complicated, embracing so many branches of trade and manufacture, conducted by so many parties, scattered so widely over the country, requires great unity of action and financial care. It has evidently been guided thus far by a good Providence. May its future be equally influential for good, and creditable to the whole Church.

#### ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

##### PROTESTANTISM.

###### GREAT BRITAIN.

**THE COLENZO CASE.—ELECTION OF A SUCCESSOR TO COLENZO.**—In the last number of the "Methodist Quarterly Review" we continued the history of the Colenso case until the decision given in his favor, in October, by the Master of the Rolls, (Lord Romilly,) who decided that the trustees of the Colonial Bishopric's Fund were obliged to pay to Dr. Colenso the arrears of his salary, which they had deemed themselves authorized to cut off. About the same time, when this decision was rendered in his favor, the clergy and laity of Natal took the last step for completely severing all connection between themselves and their excommunicated bishop. On October 15 a meeting was convened to consider the replies sent by the Convocation of Canterbury to the queries forwarded through the Metropolitan of Capetown, in 1865, from the Church of Natal, and, in accordance with the advice tendered, to elect a new bishop for the diocese. Fourteen clergymen and about fifty communicants were present. The two clerical supporters of Colenso were present, but not allowed to vote. A letter was read from the Bishop of Capetown, urging the clergy and laity of the diocese of Natal to elect a new bishop; and as regards the mode of election, giving this advice: "The

clergy elect, communicants assent. They alone have to do with the matter. All communicants have a right, I apprehend, according to the customs of the primitive Church, to express their assent if they so will." The Bishop of Grahamstown wrote "to express his general concurrence in the views, as to the election of a bishop, contained in the Metropolitan's letter." The discussions extended over two days. The final result was that the clergy present were evenly divided, seven voting for the election of the Rev. William Butler, vicar of Wantage, (of the diocese of Oxford,) as bishop, and seven voting against such election, holding such a course to be illegal, and opposed to the advice of convocation. The dean who presided gave his casting vote in favor of the election. Twenty-eight laymen also voted for it. The dean then pronounced that the Rev. William Butler had been duly elected. The supporters of Colenso made great efforts to keep up an organized resistance. The congregation of St. John's Church, Pinetown, held a meeting, repudiated the election of a new bishop, ejected their incumbent, the Rev. James Walton, for the part he had taken in it, and then called upon Dr. Colenso to appoint a new minister. On the 30th of October another meeting of supporters of Colenso was held at the cathedral of the diocese, at which a protest was moved by the Co-

lional Secretary, seconded by the Secretary for Native Affairs, and unanimously agreed to. The protest declared that the clergy and laity concerned in this election had, by that act of legislation, renounced the Queen's supremacy, and forfeited their membership of the Church of England. Dr. Colenso, on his part, contended that all persons taking part in conventicles or private meetings to consult on any matter or course impeaching the doctrine of the Church of England, or of the Book of Common Prayer, were *ipse facto* excommunicated in terms of the 75th canon of the Church, and that the dean and his supporters were therefore excommunicated by their own act in electing a bishop without the Queen's authority. The English government had previously instructed the officers of the Crown to observe a strict neutrality in the controversy.

THE RITUALISTIC CONTROVERSY.—If there was ever any danger to the Established Church of England involved in the Colenso controversy, it may now be regarded as averted, as Colenso is not supported by any party of numerical importance. The "Ritualistic controversy," on the other hand, is likely to become of greater importance. The interest taken in it by the Church is profound and universal, and the opinion is gaining ground among all the different parties, that this controversy will prove a most dangerous wedge into both the unity and the prerogatives of the Established Church. The "Ritualists," who continue to display the most extraordinary activity, have wisely concluded to conform for the present to the decisions of the Convocation of Canterbury and of the eminent jurists employed by them, both of which have been referred to in former numbers of the "Methodist Quarterly Review." At a recent meeting of the "English Church Union," the central society of the English Ritualists, the following resolutions, which fully define the present position of the Ritualists, were adopted:

1. That inasmuch as the opinions of the counsel consulted by the English Church Union are unanimously in favor of the legality of the Eucharistic vestments, and that a majority have pronounced for the lawfulness of the two altar lights and the wafer bread; while, as to the mixed chalice, the majority are not adverse to it, but rather the contrary,

the Union is bound to defend their use if it shall be questioned in the ecclesiastical courts.

2. That the opinions of counsel being unanimously adverse to the lawfulness of "censing persons and things in the course of the service," the Union cannot undertake to defend this practice, unless further information shall warrant counsel in advising that such practice is lawful. But that, inasmuch as the Lower House of Convocation of Canterbury have reported to the Upper House not unfavorably of the burning of incense, 'for the twofold purpose of sweet fumigation and of serving as an expressive symbol,' the Union is prepared, if necessary, to defend such a mode of using it as may substantially agree with the report of Convocation, especially as the majority of the legal opinions obtained by the Union do not conflict therewith.

3. That, having regard to the general custom of using very frequently and very variously hymns, anthems, and the like, in connection with the different services of the Church, and considering the fact that Convocation has not objected to the custom, it appears to the Union that attempts to deprive Churchmen of the liberty which this precedent affords ought to be resisted by the Union, if necessity should arise; though the Union must be understood to reserve to itself a discretion as to the mode and nature of the hymnody used, before it could undertake their defense.

Dr. Pusey, who was prevented from being present at this meeting, expressed in a letter his continuing sympathy with the views of the party. Among those who were present was the newly consecrated bishop of Dunedin, in Australia. The new bishop of the important see of Calcutta is likewise reported to be a decided ritualist. But none of all the Anglican bishops is so outspoken in his advocacy of the objects of the ritualistic party as the Bishop of Salisbury, who, in recent replies to protests against ritualistic innovations, fully identifies himself with the party.

From a recent work on the diocese of London it appears that some of the ritualistic practices have been introduced into about one third of the churches, the total number of which is five hundred and fifty-eight. Eucharistic vestments are used in twelve, incense is used in six, and colored stoles are worn by the clergy in three churches, where the eucharistic vestments have not yet been adopted. At ninety-four churches the services are fully choral, at sixty-six partly so. Of the choirs eighty-three

are said to be surplised, nearly one sixth of the whole, and Gregorian music is exclusively used at thirty-nine. Services are held on saints' days at one hundred and sixty-nine churches, nearly one third; while at ninety of these, or in the proportion of one sixth, there is also daily service.

### ROMAN CATHOLICISM.

CONVOCACTION OF AN ASSEMBLY OF ROMAN CATHOLIC BISHOPS AT ROME.—SEPARATION OF CHURCH AND STATE IN ITALY.—HIGHLY IMPORTANT MANIFESTO OF THE PRIME MINISTER, RICASOLI.—The Pope has addressed an invitation to the bishops of the Catholic world, to assemble in Rome in June, 1867, to celebrate the eighteenth centenary of the martyrdom of the apostles Peter and Paul, and the canonization of several martyrs, confessors, and virgins. The pontifical letter of invitation, bearing date the 8th of December, is signed by the Cardinal Prefect of the Sacred Congregation of the Council. The meeting may become one of great importance, not so much as a mere gathering of bishops for the purposes pointed out in the pontifical letter, as on account of a formal declaration on the relation of the Roman Catholic Church to the State governments, and on the abolition of the "temporal power," which the assembly of bishops, it is generally expected, will be desired and induced by the Pope to make.

The evacuation of Rome by the French virtually consummates the abolition of the temporal power of the papacy. Although there was no immediate outbreak of a revolution, and although the Italian government makes the utmost efforts for effecting a peaceable solution of the Roman question, it is not doubted that the immense majority of the Roman people are ready to shake off the papal yoke and unite themselves with Italy. The temporal power of the popes has been so closely connected with the State Church system in Roman Catholic countries, that its abolition cannot fail to be soon followed by a radical change in the relations between the Roman Church and the state government. Public opinion has long been preparing for such a change. The liberal party in the Roman Catholic countries of Europe, no less than in the Protestant, is in favor of separation between Church and State, and look more or less upon the American system as a model. It is a curious circumstance

that in this important transformation Italy should take the lead. It is the Italian prime minister, Baron Ricasoli, to whom belongs the honor of being the first among the leading statesmen of Europe to have unreservedly recommended the introduction of the American plan. The Italian government has, for several years, given notice that it intended to rearrange the relations of the Church with the State, on the basis of entire independence. These views were more fully developed in a circular addressed by Ricasoli to the bishops who had been exiled, and who had petitioned for permission to return to their dioceses. The Italian government had granted this liberty even before it was asked; and in communicating the decision of his government to the bishops, Ricasoli took occasion to announce that his government was determined to introduce religious liberty as it exists in the United States.

### THE EASTERN CHURCHES.

REVIEW OF THE GREEK AND OTHER EASTERN CHURCHES DURING THE YEAR 1866.—INTERCOMMUNION WITH ANGLICAN CHURCHES.—The most important event in the recent history of the Greek and other Eastern Churches, is the increasing interest in establishing closer connections with the Anglican Churches of Europe and America. This increase of interest is, in particular, reported from Russia. In the last number of the "Methodist Quarterly Review" we referred to the account given by the Scottish Bishop of Moray and Ross of his visit in Russia, during which he found the liveliest interest in the progress of intercommunion taken by the Russian bishops and clergy, and by the members of the imperial family. The Rev. George Williams, of England, one of the most ardent champions of the cause of intercommunion, who has lately been traveling in the East, writes on this subject to the Eastern Church Association in England:

The Bishop of Nazareth was perhaps the most hearty in his sympathy of all with whom I conversed, and he repeated more than once, "Your project is the salvation of the world; it is nothing short of that!" The Bishop of Mount Tabor, a most devout man, was deeply interested in the idea of reunion, and it is a comfort to think that prayers are continually ascending from Tabor's lonely peak for the good success of our work. The Bishops

of Horns and Hamah were also warm in their approval, and the last bishop whom I saw, namely, the successor of St. Polycarp at Smyrna, expressed himself most strongly in favor of intercommunion.

In December, 1866, the Patriarch of Constantinople was deposed from his office by the Turkish government, at the urgent request of a large number of the most influential Greeks. The patriarch had made many enemies by excommunicating and imprisoning the editor of a Greek paper in Constantinople, who had been advocating a religious reform. Owing to the great excitement against him, he gave in his resignation, but at the same time induced the Porte not to accept it. As the excitement, however, continued to increase, he was finally forced to abdicate his office. The Turkish government, with which the patriarch had always been on the best terms, gave him a monthly pension of five thousand piastres.

The long struggle between the government of the Danubian Principalities and the Greek Synod of Constantinople terminated, in 1866, in the formal recognition of the entire independence of the Church of the Principalities by the patriarch of Constantinople and his Synod.

The Church in the Ionian Islands at the close of the year still held out against being incorporated with the Church of the kingdom of Greece.

The Russian government, at the beginning of the year 1867, gave its consent to the establishment of a society for the spread of the "orthodox" religion among heathens, Mussulmans, and Buddhists in their territory. The operations of the society will be directed in the first instance to the conversion of the pagan tribes in the Altai and Trans-Baikal country, and the counteracting of Mussulman and Buddhist propaganda in those parts. The Caucasus, being assigned to the labors of a special society of the kind, is excluded from the sphere of the present one. New churches were, in 1866, erected with the aid of the Russian government in Tashkent and Khojent, two large cities in that part of Independent Tartary which has recently been annexed to Russia. A new Greek Church will, in the course of the present year, be put up in the city of New York.

It is a curious circumstance, that the Greek Church has of late begun to gain some converts in the countries of West-

ern Europe. The best known of these converts is Abbé Guettée, the author of a "History of the Church of France," (the largest work on the subject,) a "History of the Jesuits," (three vols.,) a refutation of Rénan's *Vie de Jesus*, and many other works. Abbé Guettée, while a Roman Catholic priest, had decidedly Gallican views, and all his works had, on that account, been censured by Rome. Six years ago he founded, in conjunction with the Rev. Archpriest Wassilieff, titular head of the Russo-Greek Church in France, and especially attached to the Russian Church in Paris, a weekly publication, entitled *l'Union Chrétienne*, and having for its object the union of the non-Roman Churches holding the doctrine of apostolical succession. His latest work, undertaking to prove a schismatic character in the papacy, was published in 1866, and translated at once into English\* and Russian.

Another work in defense of the doctrines of the Greek Church was published in England by the Rev. J. J. Overbeck, likely formerly a member of the Roman Catholic communion.

A very interesting movement has recently sprung up in the Armenian Church of Turkey, the origin of which may be traced to the faithful labors of the American missionaries. It is well known that many years ago the American missionaries in Turkey succeeded in organizing a Protestant Armenian Church, which now numbers from ten to twelve thousand members. But it seems that besides those who formally withdrew from the old Armenian Church, and organized themselves into a Protestant community, there were many others, especially in the large cities, who were influenced by the preaching of the Protestant missionaries, although they deemed it preferable to remain in the old Church, and to labor for a Protestant reformation, rather than to build up an independent Protestant Church. This sentiment has shown itself in such partial reforms as the removal of all, or all but one, of the pictures in the churches; in giving free circulation to the Scriptures, and such opposition to saint and image worship as was manifested last year in Smyrna, when the images put into the church by the bishop were destroyed by the peo-

\* *The Papacy; its Historic Origin and Primitive Relations with the Eastern Churches.* With an Introduction of Bishop A. C. Coxe, and a Biographical Sketch of the Author. New York, 1867.

ple. In many places, too, ecclesiastics have been found who were bold enough to preach simple evangelical truth. Several years ago the friends of reform organized themselves into a distinct party, calling themselves "The Enlightened." The first move of the party was for a change of the external organization of the Church, and in this they were successful. They prevailed upon the Turkish government to deprive the patriarch of his civil power, vesting it in a committee of laymen, and to give to the Armenians a constitution drawn up in this sense.

More recently the reform party has made a determined effort in favor of a religious reformation. A self-constituted committee has for months been engaged in preparing a reformed prayer-book. This book, which, at the close of last year, was in press, is based upon the old Armenian prayer-book; but it is thoroughly evangelical, and the prayers are in the modern language. It is intended to introduce this prayer-book into the Armenian churches wherever it can be done; but if it cannot be done, the reformers will cease attending the churches, and hold meetings by themselves. It is claimed by those who are well acquainted with the people, that in some parishes nine tenths of the population would favor the introduction of the new prayer-book; but the patriarch, it is expected, will use his whole influence against it, and prevent its introduction.

Among the Nestorians the missionaries of the American Board continue to be successful. According to the annual report of the American Board of Commissioners for Foreign Missions for the year 1866, there were five hundred and seventy-seven persons in Church communion. There are now seventy-six places of stated preaching, with an average attendance of two thousand five hundred and fifty-nine. The number of native helpers in connection with the mission is one hundred and eleven. Thirty-eight students, fourteen of them from the mountain districts, have been in attendance at the male seminary, and thirty-six at the female. The moral and religious condition of the people is most satisfactory. Late intelligence from the mission gives, however, occasion to fear an interference with the Protestant mis-

sions by the English High Church party. Advantage is taken of some dissatisfaction on the part of a few of the mountain helpers. Some of them had gone to be ordained by Bishop Gobat of Jerusalem. As the Protestant missionaries have not organized Churches separate from the old Nestorian Church, and as all the native Protestant preachers receive ordination from the hands of the Nestorian bishops, the Protestant Nestorians are peculiarly liable to be drawn away. Their poverty exposes them to the temptation to accept the larger salaries which are offered, and to secure other pecuniary assistance. The legal position of the Nestorians in Persia was greatly improved in 1866, consequent upon the English intervention in their behalf. When, in a village near Ooromiah, the Protestant Nestorians were ejected by the Roman Catholic party from a church which the former had long occupied, the representative of England in Persia set on foot a subscription to build the ejected Protestants a new church of their own, and this list the Shah himself headed with one hundred pounds. The Shah, also, as a further mark of his favor, appointed General Gehangir Khan, an American gentleman of distinguished merit, to represent the interests of the community.

The Copts of Egypt are greatly benefited by the missionary and educational labors of the United Presbyterian Church of the United States. The schools established by this denomination in Egypt are attended by a large number of Coptic children.

The general condition of the Eastern Churches is likely to be greatly improved by the important political changes in Russia and Turkey. In Russia serfdom has been abolished, and popular instruction is making satisfactory progress, while at the same time the introduction of a representative form of government adds to the education of the adult. The Viceroy of Egypt, in November, 1866, assembled the first Egyptian Parliament, among the members of which were several native Christians, (Copts.) The Turkish government has officially declared its intention to convoke an assembly of representatives of the religious denominations of the empire, in order to secure more effectually to all the enjoyment of equal rights.



## ART. IX.—FOREIGN LITERARY INTELLIGENCE.

## GERMANY.

UNDER the superintendence and with the pecuniary support of the Imperial Academy of Vienna, the publication of a new critical edition of the works of the Fathers of the Latin Church has been begun, which will be welcomed everywhere by friends of theological literature as meeting a deeply felt want in our theological literature. The large collection published by Abbé Migne is not only too expensive, but also so devoid of critical accuracy and taste, as to make it almost worthless from the standpoint of literary criticism. The first volume of the new collection, containing the works of Sulpitius Severus, has just been published by Dr. Carl Halm, who has gained a high reputation as editor of several of the Latin classics. (*Corpus Scriptorum Ecclesiasticorum Latinorum*. Vol. i. *Sup. Severi Libri qui Supersunt*. Vienna, 1867.) The editor has carefully examined the manuscripts of the European libraries, and gives, together with a thoroughly revised text, a critical commentary. The next volumes will contain the works of Minutius Felix, Firmicus Maternus, Lactantius, Tertullianus, Hieronymus, (Letters and Polemical Writings,) Augustine, (*De Civitate Dei*.) A prospectus, giving fuller details of this collective work, can be gratuitously obtained through every German bookseller.

Of the Church History of Alzog the eighth edition has recently been published, (*Kirchengeschichte*. Freiburg, 1867. 2 vols.) This is by far the best compend of Church history from a Roman Catholic point of view, and its completeness of literary references gives to it a general value. The same author

has recently published a manual of patrology. (*Grundriss der Patrologie*. Freiburg, 1867.)

Dr. Brischar (continuator of the Church History of Count Stollberg, of a work on the History of the Council of Trent, etc.) has begun a work on the "Catholic Pulpit Orators of the Three Last Centuries," the first volume of which has just been published. (*Die Kathol. Kanzelredner seit den drei letzten Jahrhunderten*. Schaffhausen. Vol. i. 1867.)

The literature on slavery has received two interesting contributions from Germany, the one from Dr. Wiskemann, professor at the gymnasium of Hersfeld, in Hesse-Cassel, the other from C. Godel, a prominent clergyman of the Reformed Church of Switzerland. The former (*Die Sklaverei*. Leyden, 1866) is a prize essay, crowned by the Hague Society for the Defense of Christianity. It gives a commentary to every passage of the Bible referring to slavery, refutes the arguments which have been offered by the champions of slavery, and, in conclusion, examines the conditions of the entire disappearance of the evil. The latter (*Sklaverei und Emancipation der schwarzen Rasse in den Vereinigten Staaten von Nordamerika*. Zurich, 1866) is a comprehensive outline of the history of slavery in the United States, with a full account of the present condition of the freedmen. Both books are favorably reviewed by the German press, and especially the latter, which is published by the "Zurich Committee for the support of the Freedmen," is generally recommended as the best German source of information on the slavery question, and the condition of the freedmen.

## ART. X.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

*American Quarterly Reviews.*

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW. January, 1867.—  
1. Extemporaneous Preaching. 2. The President and Congress. 3. The Greetings of Paul. 4. Rev. Thomas Brainerd, D.D. 5. Notes on Difficult Passages of Scripture. 6. A Lecture on Parish Preaching.



7. Origin and Growth of Episcopacy. 8. New Testament Annotations.  
9. The Kuria in the Second Epistle of John.

**BAPTIST QUARTERLY**, January, 1867. (Philadelphia).—1. Introduction.  
2. Professional Power. 3. Plato and Platonism. 4. Sermons and Life  
of Rev. F. W. Robertson. 5. Tischendorf on the Date of the Four  
Gospels. 6. New England Ecclesiastical Legislation. 7. Is there a  
Science of History?

**BIBLIOTHECA SACRA**, January, 1867. (Boston).—1. The Twofold Funda-  
mental Law of Rhythm and Accentuation; or, the Relation of the  
Rhythmical to the Logical Principle of the Melody of Human Speech.  
2. The Divine and Human Natures in Christ. 3. The Art of Conversa-  
tion. 4. The Province of Imagination in Sacred Oratory. 5. The  
Topography of Jerusalem. 6. The Atonement in the Light of Con-  
science. 7. Conscience, its Relations and Office. 8. Biblical Notes.

**CONGREGATIONAL QUARTERLY**, January, 1867. (Boston).—1. Erastus  
Fairbanks. 2. Puritanism. 3. Address at the Laying of the Corner-  
Stone of the First Congregationalist Church, Washington, D. C., Oct.  
4, 1866. 4. The Arrangement of Sabbath Services. 5. Winthrop  
Church, Charlestown, Mass. 6. Congregational Necrology.

**CONGREGATIONAL REVIEW**, January, 1867. (Boston).—1. The Rationale  
of Imputation. 2. Percival's Life and Letters. 3. The Name and the  
Number of the Beast. 4. The Resurrection of Christ. 5. The Logical  
Connections of Sabellianism. 6. The Legacy of the Early Church to  
Future Generations. 7. Pulpit Oratory. 8. Theology in Politics, an  
Analytical Illustration. 9. The Praying, with the Anointing, that Saves  
the Sick; an exegesis. 10. Short Sermons.

**FREEWILL BAPTIST QUARTERLY**, January, 1867. (Dover, N. H.).—1. Life  
of Moses. 2. Free Communion. 3. Tending toward a Brotherhood,  
1866. 4. The Claims of Foreign Missions upon the Churches. 5. Ex-  
position of 1 Cor. xv, 28. 6. Ecce Homo. 7. Our Work in Cities—  
The Chicago Church. 8. The Sin against the Holy Spirit.

**NEW ENGLANDER**, January, 1867. (New Haven).—1. The Temporal  
Power of the Pope. 2. The Value of Linguistic Science to Ethnology.  
3. The Late Insurrection in Jamaica. 4. United States Sanitary Com-  
mission. 5. Divorce. Part I.—Divorce among the Hebrews, Greeks,  
and Romans. 6. A Roman Philosopher.—A Review of an Article on  
"Conversion" in the "Catholic World." 7. Southern Regeneration.

**UNIVERSALIST QUARTERLY**, January, 1867. (Boston).—1. When were  
our Gospels Written. 2. Death and Glory. 3. Pulpit Preparation.  
4. Growth and Progress. 5. The Scenes in Eden not a Fall of Man.  
6. Unity of Faith. 7. Rénan's Apostles.

**SOUTHERN REVIEW**, January, 1867.—1. The Education of the World.  
2. The American Viri Romæ. 3. The Legal Status of the Southern  
States. 4. Craftsmen's Associations in France. 5. The Daughters of  
De Nesle. 6. Mental Physiology. 7. Earl Stanhope's Life of Pitt.  
8. The Imprisonment of Davis.

The Southern Review appears the most imposing Quarterly pub-  
lished in the country, not even excepting the North American.  
Its able editor, Dr. Albert Taylor Bledsoe, is favorably known to  
our readers as the author of a work of standard value, the The-  
odicy. It will be a gratifying token for the South, and we trust

for the country, if so magnificent a periodical can be successfully maintained. Its objects are thus stated by the editors :

We desire this Review to represent the South, not as a party, but as a people. Politics, however, in the highest sense of the word—as gathered from the teachings of history and philosophy—will not be excluded from its pages. The causes and consequences of the late war, and the various questions to which it has given rise, will, from time to time, be temperately discussed; not with the view of awakening acrimonious or vindictive feeling, but of drawing profit from the experience of the past.

The first article, by the editor himself, is a comprehensive view of the doctrine of human progress. The article on Mental Physiology furnishes the best views that science affords of the blending of mind with matter in the constitution of man. There are two historical articles, written with a fresh and attractive pen. The article on the Legal Status of the Southern States is a cool, clear disquisition, written in an eminently judicial spirit. Delicate as is the subject, there is not an incautious word from beginning to end. With its doctrines we cannot of course agree. Its law of treason is such as no government ever held or practiced. The eighth article, touching The Imprisonment of Davis, must, we think, have been inserted by the editor without due examination. It violates at start the announced purpose of the work, that national questions should be “temperately discussed.”

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*English Reviews.*

CHRISTIAN REMEMBRANCER, January, 1867. (London.)—1. Mediæval Latin Poetry. 2. Works of Edward Irving. 3. The Holy Roman Empire. 4. The Church and the World. 5. The Papal Temporalities—Dr. Newman. 6. The York Congress and the Church in 1866.

EDINBURGH REVIEW, January, 1867. (New York: Reprint.)—1. Foreign Policy of Sir John Lawrence. 2. Adam Ferguson. 3. The Private Business of Parliament. 4. Rawlinson's Ancient Monarchies. 5. Modern Glass Painting. 6. Tenant Compensation in Ireland. 7. Early English Texts. 8. Meteoric Showers. 9. Position and Prospects of Parties.

JOURNAL OF SACRED LITERATURE AND BIBLICAL RECORD, January, 1867. (London.)—1. The Historical Characters of the Gospels Tested by an Examination of their Contents. 2. Karen Traditions and Opinions. 3. “The Coming One,” a Meditation. 4. “Elias who was to Come.” 5. Difficult Passages in Job. 6. Hymns of the Abyssinian Church, and Prayers. 7. Remarks on the “Eirenicon.” 8. Candlemas Day, a Mystery. 9. Two Epistles of Mar Jacob, Bishop of Edessa. Syriac Text.

LONDON QUARTERLY REVIEW, January, 1867. (New York: Reprint.)—1. Charles Lamb and some of his Companions. 2. The Cholera Conference. 3. Books of Fiction for Children. 4. Crime in the State of New York. 5. The Week's Republic in Palermo, 1866. 6. Game and

Game Laws. 7. Ultra-Ritualism. 8. Yankee Humor. 9. English Democracy and Irish Fenianism.

WESTMINSTER REVIEW, January, 1867. (New York: Reprint.)—1. The Battle of Sadova, and Military Organization. 2. The Ethics of Aristotle. 3. The Ladies' Petition. 4. Winckelman. 5. Irish University Education. 6. Edmund Spenser. 7. Social Reform in England. 8. Reform and Reformers.

BRITISH QUARTERLY REVIEW, January, 1866. (London.)—1. Froude's Reign of Elizabeth. 2. The Chinese Classics. 3. Ritualism: Past and Present. 4. Shakspeare in Domestic Life. 5. Archbishop Whately. 6. George Eliot. 7. The United States since the War. 8. Bishop Cotton—In Memoriam. 9. Reform.

"Genesis and its Authorship," by Mr. Quarry, (noticed in our Book Table,) is thus characterized:

Mr. Quarry has, we think, done more to demonstrate the independence of science and revealed religion—their sufficiency to their own purposes and their own infeasible rights—than any recent author with whom we are acquainted. The first dissertation is occupied with the import of the introductory chapters of the Book of Genesis; and after showing the unsatisfactory nature of many recent attempts to harmonize the six days' creation with geological science, the author develops, with much learning, a stream of opinion adverse to the literal acceptation, anterior not only to geological, but even to astronomical discovery, and traceable back even to Old Testament times. The quotations from Calmet, Burnet, Stillingfleet, Henry More, Lord Bacon, the venerable Bede, St. Augustine, Origen, Irenæus, Josephus, Aquila, "show that long before geology, or even modern astronomy, presented the difficulties that of late years have perplexed believers, and afforded a fancied triumph to the infidel, there were those who saw abundant difficulties in the way of a literal acceptation of the Mosaic statements, who could yet be profound believers in the divine inspiration of Holy Scripture and of this part in particular." The hint which Mr. Quarry takes from some of these "burning and shining lights" in the Church of Christ is, that the conception of time, and the mention of successive days, are natural and impressive hieroglyphs to denote a *principle of classification* for all created things, which are thus in six great categories declared to be the product of the creative Word. A grand triad of elements is thus presented as having issued from the word and thought of the Almighty: (1.) Light, with its correlative heat. (2.) Water in its aerial and liquid form. (3.) The solid earth. These *αρχαι*, or *στοιχεια* of the universe, the inspired writer proceeds to people, as it were, with their appropriate occupants. The element of light becomes occupied by the heavenly luminaries, and afterward in order, the water, air, and earth are respectively peopled with fishes and fowls, with vegetable, animal, and human life. It would be impossible here to expound fully the argument which handles the various difficulties that readily suggest themselves to such an interpretation, but which, while it steers clear of all Newtonian or nebular theories, geological formations, organic remains, development hypotheses, and laws of natural selection, makes it abundantly evident that a statement which should be conformed to the absolute truth of nature, or to any particular stage of subsequent scientific discovery, was not to be expected, and would not be likely to answer any useful purpose; while such a comprehensive classification as that given in the sacred record would be admirably designed to counteract idolatrous tendencies, and incontrovertibly to establish the prime truth on which all revealed religion turns. Such a classification of the universe can never be superseded, and will always be ready with its sublime lessons to the science of every successive age.

Again, with great ability, Mr. Quarry enumerates, in the description of *Paradise and the Fall*, various elements of an obviously allegorical character. He would not deprive the narrative of its historical truth; nor would he transform it into a myth, or an apologue; but he calls attention to the abundant evidence of the mystical or hieroglyphic dress in which an historical fact of infinite importance is robed. A hundred pages are subsequently devoted to the offspring of fallen man, and to

remarks on some of the subsequent narratives. Much valuable comment, careful exegesis, and skillful reply to modern skeptical treatment of the Book of Genesis, characterize this portion of the work. Without indorsing the conclusions of this dissertation, we strongly commend them to the consideration of biblical scholars.

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*German Reviews.*

**ZEITSCHRIFT FÜR HISTORISCHE THEOLOGIE.** (JOURNAL OF HISTORICAL THEOLOGY.) Second Number, 1867.—1. Dr. G. KAPP, The Christianization of Bohemia. 2. KOHLER, Documents Relative to the History of Reformation in Hesse. 3. LINDER, Dr. Peter Megerly, a Contribution to the History of the Controversies between Lutherans and German Reformed in the Seventeenth Century. 4. PRESSEL, Elector Ludwig of the Palatinate and the Formula of Concord.

**DORPATER ZEITSCHRIFT FÜR THEOLOGIE UND KIRCHE.** (Dorpat Journal for Theology and Church).—1. OETINGER, The Importance of Schopenhauer's Philosophy for Christian Apologetics. 2. VOLCK, The latest Results of Egyptology with Regard to the Holy Scriptures. 3. NERLING, The Biblical Meaning of *προοριζειν* and *εκλεγειν*. 4. Confession before the Lord's Supper. 5. OETINGER, The First "Protestantentag," (General Assembly of the Protestant Association.) 6. Proceedings of the Provincial Diets of Esthonia and Courland.

The Philosophy of Schopenhauer, to which we have repeatedly had occasion to call attention in former numbers of the *Methodist Quarterly Review*, continues to engage the attention of the German scholars. To the numerous works on his philosophy and life which have appeared before, several have been added during the past few years, the most important of which are a monograph by R. Hayn, (*Arthur Schopenhauer*. Berlin, 1864,) and an essay in a work on modern German Philosophy, by Dr. O. Liebman, (*Kant und die Epigonen*. Stuttgart, 1865.) The great ability of Schopenhauer, from a merely literary point of view, is now generally acknowledged, and every one is surprised that his works were for thirty years so entirely ignored by the writers on and the teachers of philosophy. His case in this respect, it is said, can only be compared with that of Spinoza. At the same time the fundamental views of Schopenhauer, which approach nearer the nihilistic mythology of Buddhism than any other system of modern philosophy, are too paradoxical to find many followers who are willing to subscribe to all the tenets of their master. In the first article of the Dorpat journal, Professor Oetinger undertakes to examine the system of Schopenhauer from a Christian point of view. He fully acknowledges the high position of Schopenhauer as a thinker, and maintains that his works contain many gems which Christians can value; also many great truths and many half truths. On the other hand he shows which are the fundamental errors of the system, which, as a whole, is pointed to as another warning exam-

ple "whither man, without belief in the living, trinitarian God, must go astray—into the horrid abyss of nihilism."

The second article in this same theological journal is of great interest for students of the Old Testament. It states briefly and comprehensively the chief points of an article by the well-known Egyptologist, Heinrich Brugsch, entitled, "Moses and the Monuments," (in this work: *Aus dem Orient*. Berlin, 1864,) and undertaking to show the complete harmony between the Holy Scriptures and the trustworthy information which thus far has been obtained from the Egyptian monuments.

STUDIEN UND KRITIKEN. (Essays and Reviews.) Second Number, 1867.

—1. SCHLOTTMAN, The Bridal Train of the Song of Songs. 2. JACOBSON, On the Meaning of Vocation and Justification. 3. ROMANG, Justification by Faith. 4. GALAD, Remarks on Gal. iii, 20. 5. HOLLENBERG, Correction of some Statements of Theodore of Mopsuestia.—Reviews of Frank's History of Protestant Theology, by Tholuck; of Reuter's History of Alexander III., by Vogel; of Keim's, The Christ of History, by Barman; of Roth's Gymnasial Pædagogics, by Hollenberg.

### French Reviews.

REVUE DES DEUX MONDES.—November 1.—1. CH. DE REMUSAT, The Liberal Party and the European Movement. 3. AMPERE, Roman Life at the Time of Augustus. 4. LEON FEER, Burmah and the Burmans. 5. SAVENEY, Modern Physics, and Modern Ideas on the Unity of Natural Phenomena. 7. REYBAUD, The Political Economy of the Workingmen.

November 15.—2. The Naval Combat of Lissa and the Iron-clad Navy. 3. SAVENEY, Modern Physics, and Modern Ideas on the Unity of Natural Phenomena. 5. DU HAILLEY, The Chinese Abroad. 6. CARO, Metaphysics and Positive Science.

December 1.—ESQUIROS, England and English Life, (thirty-second article.) 2. COUNT D'HAUSSONVILLE, The Roman Court and the First Consul before the Coronation of the Emperor. 5. BLERZY, The English Colonies of Malasia. 7. MANADE, Italy and Rome before the Convention of September 15.

December 15.—1. DUVERGIER DE HAURANNE, President Johnson and the American Congress. 2. E. DE LAVELEYE, A. Wierz, a Contemporaneous Belgian Painter. 3. S. R. TAILLANDIER, Studies on New Germany. 5. SAVENEY, Modern Physics, and Modern Ideas on the Unity of Natural Phenomena.

### ART. XI.—QUARTERLY BOOK-TABLE.

#### *Religion, Theology, and Biblical Literature.*

*Genesis and its Authorship.* Two Dissertations. I. On the Import of the Introductory Chapters of the Book of Genesis. II. On the Use of the Names of God in the Book of Genesis, and on the Unity of its Authorship. By JOHN QUARRY, A. M. 8vo. London and Edinburgh: Wm. Williams & Norgate. 1866.

The object of Mr. Quarry's learned and able work is not so much to reconcile Moses and science by any particular theory, as to re-

move, once for all, all issue between them. He would establish with new force the maxim that theology and science, being made each to cover their own legitimate ground, can have no collision. He professedly accomplishes his object by a somewhat thorough-going process. He first, adopting Mr. Rorison's theory of the Mosaic creation, (noticed by us in a former *Quarterly*,) denies all historical or scientific purpose in the first chapter of Genesis. Not content with this, he next proceeds to the second and third chapters, and while he denies their historical validity, he still firmly maintains their theological truth. Taken as literal history, he affirms that there is irreconcilable contradiction between the first and second chapters. And he therefore removes them both into the region of symbol or parabolic narrative. While fully embracing the doctrine of the fall, he entirely rejects the biblical narrative as a literal account of the facts of the fall. The fourth chapter, embracing the narrative of Cain, "which carries on the names Adam, Eve, and Eden, from the preceding chapters," is dimly semi-historical; and history proper commences with the genealogy in chapter fifth.

What is remarkable, our readers will find, by consulting our Synopsis of *Quarterlies*, that Mr. Quarry's book is not only uncondemned by the most orthodox Christian periodicals of England, such as the dissenters' "*British Quarterly Review*," and the Scottish Presbyterian organ, "*The British and Foreign Evangelical Review*," but commended by them to the favorable attention of the public. From this we infer that the late developments of science and of scientific theory, including the doctrines of Darwin, and the probable proofs of the high antiquity of the human race, derived from fossil and linguistic discoveries, are so broadly affecting the public mind as to call, with apparent imperativeness, for a fundamental reconsideration of the whole ground. Thus much, at least, is certain, that the literal historical character of the early chapters of Genesis can, in the interests of evangelic truth and in a reverent spirit, be thoroughly questioned and decisively rejected, without affecting the questioner's character for orthodoxy.

We indicated in a former *Quarterly* our decided though not irreversible approval of Mr. Rorison's exposition of the Mosaic creation. The analysis of the interior structure of the chapter itself, clearly demonstrates to our view that it is constructed on other than scientific principles. All the ingenious theories by which it has been forced to agree with science, are purely unscientific dreams. The six days are divisible into two sets of *three*; the former set presents the receptacles, and the latter set the occupants.



The number seven symbolizes (as we have shown in our Commentary on Luke x, 13) God's development of creation. Its sublime imagery and majestic rhythm entitled it to be styled the Psalm of Creation. And we heartily repeat a former thought of our own, not as a fact but as a favorite fancy, that it may have been composed by Adam, and chanted in the Church of the patriarchal ages.

We see not the slightest objection to the theory that Genesis is largely composed of pre-existing documents, arranged and adjusted by Moses, under divine direction. What is gained in point of authenticity or value by denying all previous record, and throwing Moses entirely on oral tradition, we cannot understand. It is absurd to suppose that a traditional narrative becomes less authentic by being transferred from the oral to the written. On the contrary, there is something gratifying in the thought that in the Pentateuch we read not only the writings of Moses, but those, perhaps, of Adam, of Seth, of Enoch, forming the growing Bible of the primitive Church of the early race. We can thence easily understand how these golden fragments, being few and far between, and covering vast ages, were very incomplete even in Moses's hands. The description of Paradise, with its four mystical rivers, we would here suggest, if the document be antediluvian, would suit no region now existing; so that the search for the rivers of Paradise, at the present day, is perhaps as wise as the hunt for the golden Eldorado.

The second and third chapters have such an interior completeness as to suggest the idea of being one single document. This view is confirmed by the fact that, whereas, in the first chapter the divine name is uniformly God, in these two chapters it is with equal uniformity, save in a single explicable case, Lord God, Jehovah-Elohim. The whole narrative, it must be confessed, possesses an eminently symbolic look. The whole scene seems ideal, and the transactions apparently belong to an air-hung region. Yet the scenes and events look not half so mythical as the ideal pictures of some geological long past era, the carboniferous age, for instance, with its splendors of vegetable glory, or its animals of fantastic shape and habits. We intimated in our last Quarterly that Gen. ii, 7, may be susceptible of an interpretation by which Darwin need not reject Moses. But if Mr. Quarry's Hebrew criticism is correct, 18-20 affirms that man was created before the animal races, contradictory to the first chapter; and by his view the building of Adam's rib into the person of Eve is forever a myth. And the whole chapter of the fall is not a narrative, but simply a symbolical picture of the degradation of the human race

below its moral ideal. This is purchasing immunity from collision with science at a very high price. Without impugning the orthodoxy of the man who, with a conservative purpose, offers the price, we imagine that the security can be obtained at a cheaper expense.

We have nowhere seen a thorough discussion of the real value of the Hebrew NAMES occurring in the first few chapters of Genesis. Most of these names had a significant import. They are, indeed, not so much names as appellatives. Some of these names or appellatives were given at birth; their import being intended by the parent, and founded on some parental idea or expectation. Eve named her first-born *Cain*, that is, *Gain*, because she had *gained* a man, a Jehovah. As if disgusted with her mistake, she calls her second, *Abel*, Vanity. And after her second was slain, she calls her third, *Seth*, Substitute. Such are the significant birth-names. But then there is another set of appellatives, not birth-names, but post-names, given, or taken, later in life, in allusion to some fact or quality. So most of the posterity of Cain are named. *Jabal*, the *itinerant*, is so called because he was the first of Nomads. *Tubal-Cain* is by signification a brass or iron-smith. Now, the primitive language was not Hebrew; and, as far as we can judge, we have simply the Hebrew translation of the original appellative. We know not the names of any of these primitive worthies. Each one comes to us masquerading under an *alias*.

But what is of special importance, most eminent among these substitutes for names, is the word *Adham*, *Adam*, or *Man*. This word can scarce in any case be considered a proper name. The first man of Genesis is called simply *Man*, or *the Man*. So Tacitus, singularly enough, tells us that the ancient Germans held that the first of mortals was called *Mannus*. It is well for the Hebrew scholar to note how variously this one word is rendered by our translators, in the first six chapters of Genesis, in accordance with their theory of interpretation. In Gen. i, 26, *Let us make Adham*, *man*, the word signifies race, or the archetypal man. In chapter ii, 7, *Adham* is doubtfully either the race or the individual. Through the succeeding verses our translators render *Adham* by *man*, until they get to verse 19, when it suddenly becomes *Adam*. And yet in verse 23, *Isha*, which is as much a proper name as *Adham*, is rendered *woman*; yet *woman* with a capital, as if woman were a proper name. At the very next verse, 24, *Adam* sinks again from a proper into a common noun, *man*. Thus alternately and somewhat arbitrarily the term is made to wear two imports. In chapter v, 1, 2, the word *Adham* is both singular and plural, both

male and female. In chapter vi, 1, *Adham* becomes plural, and signifies lineage: *When Adham began to multiply on the face of the earth, and daughters were born unto them.* From all which it is clear that the name of the first man is to us wholly unknown, if name he had. No other name in the Bible passes through anything like such varied Protean shapes. Who knows, therefore, *if the Adham through the first five chapters of Genesis designates the same individual?* We know that the *Adham* of the sixth chapter is not individually the *Adham* of the second. Are we sure that the *Adham* of chapter ii, 7, is individually as well as lineally the same as the *Adham* of chapter third? Is it certain that the *Adham* of the fourth chapter is individually the *Adham* of the third? May not consecutive history commence at the fifth chapter, and the genealogy of that chapter be simply fastened to the lineal stock, by giving the lineal name, *Adham*, to its first progenitor? Or may not the name of this head of the genealogy have, from its eminence and significance, reverted back and been given to the whole anterior line? *Adham*, *man*, thereby becomes simply a lineage word, designating variously either the prehistoric Messianic line, (including the entire congenital race of which that line is the central nucleus,) or some individual in it, a continuous personality, like Pharaoh or Cæsar, connecting Christ (according to the chronology given by Luke) with the *Adham* who was the *Son of God*. We know that the genealogies given by the Evangelists leave large and no doubt systematic omissions. From the fact that both the leading genealogies in Genesis include precisely ten generations, we have reason to suspect that, like Matthew's genealogy, they are systematically trimmed down, and simply intended to serve as lineal guide-posts through the historic and prehistoric ages. "Who is to certify that the antediluvian and ante-Abrahamic genealogies have not been condensed in the same manner as the post-Abrahamic?"\* Yet very probably of this first genealogy in the fifth chapter, *the main blank is at the beginning*; and the commencement after the blank is indicated by the typical name *Adham*. If this view should stand investigation, (and we do not say that it will,) all issue against scriptural chronology derived from ethnology, philology, fossil discovery, or "natural selection," is at an end.†

\* See our notice of "Pentateuch Vindicated," by Professor Green, of Princeton, in a former Quarterly.

† And then, though the plurality of origins of the human race is unprovided for in the sacred text, yet even Agassiz, perhaps, with his polygenetic theory, need not reject Moses. He might hold the *Adham* of chapter ii, 7 to be the original

Similar phenomena characterize the naming of the woman. It seems to be a peculiarity of the primitive writer to narrate a process of *naming*, to identify an *object* to our notice. Thus, chapter i, 5, he identifies *darkness* as *night*, and *light* as *day*, by telling us that God so *called* them. And in chapter v, 3, "called their name Man," means they were truly man. And so when, chapter ii, 23, man *calls* his new consort, *Isha*, the sacred writer means to say that she truly *was* woman. And so after the fall, chapter iii, 20, in prospect of a future progeny, the writer makes Adam's naming her Eve, *Chavah*, Life, to merely identify woman as the maternal life of the race. So "Man embraced his consort Life," chapter iv, 1. This word *Chavah* may be merely the Hebrew translation of some unknown appellative, which may or may not have ever been a true proper name. And how far the births from so generic a parentage are individual and historical, may hereafter be matter for as fundamental reconsideration as the Mosaic cosmogony has elicited.

Assuming, against Mr. Quarry, the second and third chapters to be a literal history of the primordial Adham, chapter iv, 1-24, (in which the divine name becomes Jehovah exclusively,) seems to bring us to a later age, when a murderer fears a multitude of

progenitor of the Messianic line, the predecessor in origin, the federal head, and the type, in his fallen estate, of the progenitors of every other human race. The unity of the species would then be not of lineage but of nature; not congenital but transcendental. There would be "one blood" but not one ancestor. The Messianic line would be the priestly vicarious line for all, as Christ would be the priestly vicarious atonement for all. We pretend not to say how this view would meet the demand of various scripture texts. We throw out the thought, but offer not ourself for its defense. Our object is not to show believers in Moses how they may become Darwinians or polygenists, but to show Darwinians and polygenists how they may be believers in Moses.

One thought more is necessary to the completion of this view. The mere physicist may hold to both the Darwinian and the Agassizian theories. He may hold, that is, with Darwin, that humanity is developed from the lowest forms of sentient nature; and he may hold, with Agassiz, that it comes into independent existence in different localities and ages of the earth. Man is then both developed and polygenetic. Such a physicist, in order to see himself consistent with Moses and Paul, may hold that Gen. ii, 7, describes the instauration of Adam by the power of the divine breath in the image of God, in the type of the future Incarnate; he may hold that, as probationary federal head, the Edenic Adam was the type in which all developments into humanity would have been by the divine breath, through the favor of the future Incarnate, inaugurated, had Adham not fallen; and he may hold that the fallen federal head became the actual type for all, until a better Adam "restore us and regain the blissful seat." Surely a route to the cross of Christ should be opened from every clime and every form of prevalent human thought where possible.

avengers, (v. 14,) and when it would seem that cities are founded, (v. 17.) The anticipatory fragment, chapter iv, 24-26, coincides with chapter v, 3-6; and indicates (in the form of the two maternal utterances, verses 1 and 25,) that as Cain was born of the central Messianic Adhamic stock, yet diverged into an apostate line, and Abel was slain childless, so a better line of the stock, through Seth, became the true Messianic.

The second, third, and fourth chapters, then, we might consider, not myth, nor allegory, with Mr. Quarry, but literal fact, with unknown names; history, not indeed in close consecutive train, but in precious fragments—significant historic pictures, illustrative sketches in the Messianic lineage. Thus the Old Testament is the preparatory to Christ.

In chapter fifth we have a new and elohistic document; namely, the Messianic genealogy, beginning with the father of Seth, a personal Adam. So the writer, perhaps Noah, in the first sentence, declares; in the second sentence he pauses to recapitulate the divine origin of the lineal stock; and then, verse 3, he commences the pedigree, to terminate with the father of the race renewed. While in chapter sixth the Hebrew word for man or men, occurring nine times in the first seven verses, is, with a single exception, this same Adham. The English reader would perhaps best realize the case by reading the word *Man* through the entire six chapters.

And it may turn out a most important point, not hitherto noted, that while the first and third sentences of chapter five designate the individual Adam heading the genealogy, the intervening sentence, as we might construe it, describes the Adham as lineage or species; namely, as primitively created, as plural, and of both sexes. The first sentence is, strictly speaking, the *title* of the Genealogical Table, in the possession apparently of the family of Noah. The second sentence introduces the genealogy, by distinguishing between the personal Adam, whose appellative commences it, and the antecedent Adhamic lineage, of which he is the terminal link, and from which he emerges, as commencing link of a new historic chain. He is a link in both chains, being included as one with the continuous Adham in chapter iv, 25, as he is individual head of the historic pedigree here. The Adam of verse 3 is the personal Adam of verse 1, individually; he is identical with lineal Adam of verse 2, genetically. Verse 2 tells how the Adam of verse 3 came by his lineal appellation, and assures us that he is in the right Adamic line from the creation.

Finally, against construing the second and third chapters as literal individual history, Mr. Quarry urges the strong anthropo-

morphic coloring. The Lord God makes man, chapter ii, 7, as a potter would a vessel; he puts him into a garden, and then puts him to sleep into a wife-forming operation; he takes a walk in the garden at evening; he makes clothes for the naked pair. Does not all that point, we reply, to the great fact that the Jehovah-Elohim of this wonderful narrative was the divine Second Adam in personal form, tenderly cherishing the infant though full-formed first Adam? So Christ is the Jehovah of the Old Testament, and would have become incarnate, perhaps, had man never fallen.

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*Charles Wesley Seen in his Finer and Less Familiar Poems.* 24mo., pp-398. New York: Hurd & Houghton. 1857.

The great Head of the Church seemed to mean a wonderful religious movement when he gave to Methodism such an organizer as John Wesley, such a preacher as Whitefield, and such a hymnist as Charles Wesley. That Methodism has not proved unworthy these illustrious names, is clear from the magnanimity with which she has held them aloft when the world flouted them with scorn, until, after the close of a century, they shine unquestioned stars in the firmament. We smiled, therefore, when Mr. Bird, in his able and eloquent articles on Charles Wesley, rebuked the Methodists for not having done justice to his fame by the publication of a complete edition of all his works. The performance of such a work would by no means necessarily increase his reputation. The choicest of his productions have doubtless been selected, and nothing would be gained to him or the world by a mass of inferiorities presented to the world because they were his. Yet our thanks are due Mr. Bird for his enthusiastic and effective labors. The articles to which we have referred, and the volume before us, are beautiful tributes to the genius of Wesley.

The pieces are classified into Autobiographic, Occasional, Doctrinal and Polemic, Scriptural and General. His poem on the Horrible Decree has no rare poetic merit, but expresses with great force a doctrine which the Calvinistic formulas and authorities abundantly express. A contemporary religious hebdomadal, the New York *Evangelist*, deprecates the publication of this piece as reviving the bitter personalities of "Toplady and Wesley." The unwise critic would have spoken more truly had he said of *Toplady against Wesley*. In that great controversy Wesley and Fletcher did expose the horrors of "the horrible decree," of predestination itself, as was right; but the ribaldries, the burlesques, the slanders, the invectives upon persons, came from the Calvinistic



side alone. Never were polemics more pure from personalities than those of Wesley and Fletcher, and that, too, in spite of the most scandalous provocations. The triumph of Christian truth was crowned with the still higher triumph of Christian temper.

There is one of Charles Wesley's hymns upon which Mr. Bird has passed a scathing condemnation, which Dr. Floy censured, and which has been rejected from the late editions of our hymn books, which we take this occasion firmly to defend and honor. The hymn,

"Ah lovely appearance of death,"

is rarely excelled for originality, solemnity, and pathos by the genius of Charles Wesley. It was in the earlier American collection; it was specially associated with one of the most simple and touching melodies with which our early Methodist music abounded; and to our own memory it is hallowed as often heard in our boyhood from sainted lips.

The objection to this hymn is that it most absurdly attempts to find a corpse an attractive object, and attempts to awaken feelings in which nobody can or should sympathize. We can recall but one instance of a poet besides Charles Wesley who finds poetic beauty in a corpse, and that is Lord Byron. The passage is one of the earlier paragraphs of his *Giaour*, in which he compares the present beauty of Greece to the beauty of a corpse. In his note to the passage he makes the following remark: "I trust that few of my readers have ever had an opportunity of witnessing what is here attempted in description; but those who have will probably retain a painful remembrance of that singular beauty which pervades, with a few exceptions, the features of the dead a few hours, and but for a few hours, after 'the spirit is not there.'"

He who hath bent him o'er the dead  
Ere the first day of death is fled,  
The first dark day of nothingness,  
The last of danger and distress,  
(Before Decay's effacing fingers  
Have swept the line where beauty lingers,  
And marked the mild angelic air,  
The rapture of repose that's there,  
The fixed yet tender traits that streak  
The languor of the placid cheek,  
And—but for that sad shrouded eye,  
That fires not, wins not, weeps not now,  
And but for that chill, changeless brow,  
Where cold obstruction's apathy  
Appals the gazing mourner's heart,  
As if to him it could impart  
The doom he dreads, yet dwells upon;  
Yes, but for these, and these alone,

Some moments, ay, one treacherous hour,  
 He still might doubt the tyrant's power;  
 So fair, so calm, so softly sealed,  
 The first, last look by death revealed!  
 Such is the aspect of this shore;  
 'Tis Greece, but living Greece no more!  
 So coldly sweet, so deadly fair,  
 We start, for soul is wanting there.  
 Hers is the loveliness in death,  
 That parts not quite with parting breath;  
 But beauty with that fearful bloom,  
 That hue which haunts it to the tomb,  
 Expression's last receding ray,  
 A gilded halo hovering round decay,  
 The farewell beam of feeling past away!  
 Spark of that flame, perchance of heavenly birth,  
 Which gleams, but warms no more its cherished earth!

Now that is one of the most beautiful passages of modern poetry, and all its effect is derived from the visible beauty of a dead body. It is, however, inferior to the hymn of Wesley, in that the beauty delineated is purely esthetical, whereas Wesley describes an inexpressible moral and divine beauty, connected with repose from the toils, sorrows, and sins of life, and the hush of the spirit to its eternal and ineffable repose. The corpse lying in marble beauty before him is the sweet and solemn symbol of the glorious emancipation of the sons of God. We quote from memory, for our critical editors, no thanks to them, have ejected the lines from the book.

"Ah lovely appearance of death!  
 What sight upon earth is so fair?  
 Not all the gay pageants that breathe  
 Can with a dead body compare.  
 With solemn delight I survey  
 The corpse when the spirit has fled,  
 In love with the beautiful clay,  
 And longing to lie in its stead.

"How blest is our brother bereft  
 Of all that could burden his mind;  
 How happy the soul that has left  
 This wearisome body behind.  
 Of evil incapable thou,  
 Whose relics with envy I see;  
 No longer in misery now,  
 No longer a sinner like me," etc.

If you deny that to be poetry of great pathos and power, you ought to have every feather plucked out of your wings, Mr. Bird.

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*Notes, Critical and Explanatory, on the Book of Genesis.* By M. W. JACOBUS. 2 vols. 12mo., pp. 304, 256. New York: Carter & Brothers. 1865.

We have more than once noted how little has been done by the biblical scholars of our country in the field of exposition upon the Old Testament, and especially upon Genesis. Single books of the Old Testament, as Daniel, Job, Psalms, and Isaiah, have been ably

treated by different scholars. The New Testament has been overladen with commentaries. But since the labors of Bush, the Pentateuch has been without a commentator. Perhaps the fact that Genesis is a battle-ground between science and revelation has frightened our biblical heroes from the field. But the defenders of God's word should be men. Where the battle is hottest the rally should be thickest. But the contest has been hitherto waged not in the way of commentary, but of discussions, review articles, and other monographs.

We therefore welcome this effort by Professor Jacobus, a popular biblical exposition upon the first of the Mosaic books, published, we suppose, with the purpose of prosecuting an Old Testament commentary. The work is so well begun that we trust it will be completed. It is clear, scholarly, popular, evangelical, and conservative. It brings commentary down to the latest results. The author thinks it necessary now and then to fling in a streak of superfluous Calvinism, over which an appropriate black line might be drawn without damage to text or commentary. Otherwise it may be safely and unqualifiedly commended to students, families, and Bible-classes.

In his excellent introduction Professor Jacobus enumerates the different theories for interpreting the cosmogony of Moses, and then adopts the theory of a reconstruction of creation during the great week, after a period of chaos. This is matter of opinion. But at step after step there is to our eye a sad mal-adjustment. The theory is not suited to the text, and no forced interpretations can marry what God hath not joined. We have more than once intimated the individual opinion, that the Mosaic cosmogony is unhistorical, rhythmical, symbolical. Our view Professor Jacobus mentions to pronounce it summarily "a shift" for the "avoidance of difficulties," and says that his own is the theory of Augustine. To speak truly, Professor Jacobus must precisely exchange these statements. His theory is truly a shift first invented by Dr. Chalmers, about fifty years ago, and expanded by later inventors, for the professed purpose of avoiding the difficulties just then appearing from geology. On the contrary, it was the theory of Augustine, as Mr. Quarry shows, that the entire cosmos was created in all its details in a moment, and that the six days of Moses are simply the unfoldings to our view of those details in six various departments of nature. The days were subjective rather than objective, being so many modes or phases of mental view. The six days, according to Augustine, were six repetitions of the one day. And in this view he coincided with Basil, Origen, Jerome,

and Gregory Nazianzen. It was the doctrine of many of the doctors of the old Jewish Church. And their opinions were no shift for the avoidance of difficulties, but were formed before geology existed, and independently of any collision with physical science. Our traditional and scientific constructions of this chapter are Japhetic interpretations of a Shemitic text.

We cannot coincide with Professor Jacobus in the assumption quoted from Keil, in his preface, that there are any laws of exegesis which require a disregard of the facts of science. Surrounding science certainly forms one of the data, and an important one too, for attaining a true exegesis. Every court allows related physical facts to influence the interpretation of a legal document, as, for instance, of a will. If the facts are *thus*, the document means *this*; if the facts are *so*, the document means *that*. And if Professor Jacobus would but note it, his own interpretation is not the old ante-geological interpretation of Dr. Thomas Scott, but an innovation actually consequent upon modern science, and framed, however unsuccessfully, to meet it. And surely in a document like the earlier parts of Genesis, covering with a slender historical outline the area of ages, it may well be supposed that adjacent facts should aid to guide us to a true understanding of the words. Yet we fully coincide with Mr. Quarry that it is of great importance, as well as a just principle, that science and the Scripture text should stand without the pale of issue. How can we suppose that it was God's purpose to teach us, through Moses, the internal structure of the earth? It is the business of revelation to aid the regeneration of our souls; science is simply the results of the investigations of nature. It is a painful thing, and a dangerous thing, that those interpretations upon which we stake the veracity of Scripture are constantly trembling under the shock of some fresh announcement from the fields of geology, from the records of ethnology, from the deductions of physiological research. Scripture veracity is thus the sport of newspaper paragraphs; and interpreters are chasing after every fresh phase of science to match it with some fresh theory of interpretation. Several of Mr. Jacobus's interpretations are propped by certain one-sided scientific opinions, and others, touching both the creation and the deluge, are based upon results which next year may falsify.

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*The Life of Jesus.* According to his Original Biographers. With Notes. By EDMUND KIRKE. 12mo., pp. 297. Boston: Lee & Shepard. 1867.

Mr. Kirke in this little volume brings his rare powers to the task of presenting, in the words of the Evangelists blended into a

single text in the form of a monotesaron, the true Jesus, divested of that inreality to the mind produced by the plurality of authors, by antiquated translations, and by the arbitrary laceration into chapters and verses. We have before the mind's eye almost a new Jesus; yet, in truth, the former brought out into clearer light and more palpable reality. Mr. Kirke had performed the work for his own private use, for the attainment of the true idea, and he tells us in a style of unaffected modesty that it was the advice of a friendly clergyman which drew it into publication. It is accompanied with a few excellent notes, not specifically practical, but elucidatory, from sacred geography, history, or criticism, derived from a course of illustrative reading. It needed a map or two, and then we could very heartily recommend it to every man who wishes to study Jesus, not in Rénan, Ecce Homo, Neander, or Milman, but in his original eye-witnesses.

On page sixty-one Mr. Kirke gives us what is esteemed the latest and most satisfactory definition of a *miracle*. It is "the action of a higher law upon a lower one, by which the lower is for the time neutralized and suspended. Thus, whenever we lift a hand, we overcome the law of gravity, that is, our will suspends for the time the natural action of matter." Now we simply avail ourselves of this statement of the explanation of miracle, to take issue with it, and furnish what to our own mind is the true one. Mr. Kirke's statement overlooks the difference between a *law of nature* and a *process* under a law; the former is never suspended or neutralized; the latter is often suspended, or rather interrupted and modified.

Suppose a feather descends by gravitation until it alights upon the surface of a tin roof. A process is interrupted, namely, of the feather's descent to the earth under the law of gravitation; but the law itself continues in full force, confining the feather upon the roof. The law of gravitation does not require that the feather shall go to the earth through the impenetrable roof. The law is completely fulfilled by the feather's lying on its surface. Every law of nature in the existing conditions is fulfilled, and none interrupted, suspended, nullified, or overcome. Then suppose a wind blows the feather horizontally from the roof, and it falls to the ground. A process under law, namely, of the feather's repose upon the roof, is interrupted; but still no law is suspended. The interruption is produced by the incoming of a new antecedent, the horizontal force of the wind. Two processes, then, namely, of gravitation and horizontal force, take place under two different laws, modify each other, and result in an intermediate course of

things in the movements of the feather, but no law is suspended or neutralized. The feather is under the complete operation of all the law, both of gravitation and lateral force, belonging to the conditions of the case. A process is modified, interrupted, deflected, but no law suspended.

If a little stream of water is flowing down an inclined surface, and Mr. Kirke, interposing his hand, deflects the stream into a new direction, a process is interrupted, but no law is suspended. So if Christ, by a word of power, changed the direction of the wind, and arrested the storm, a process, a certain procedure of the wind, was interrupted and modified, but no law was suspended. If he changed the current of the human blood, and so arrested a disease, a process was modified, but no law suspended. The interposition of Christ's power was simply the introduction of a new antecedent or cause by which the process was interrupted and changed. That new antecedent acted under laws. For there are laws of the divine nature as well as of finite nature; laws of mind as well as laws of matter; laws of will as well as laws of intellect. When Mr. Kirke lifts his hand he does not "overcome a law of gravity," he simply interrupts and changes a process under that law, namely, of inert repose of his hand. His soul acted in accordance with law in willing the *lift* of the hand. And so in the whole process, law was always fulfilled, and never suspended. What, then, is a miracle?

A miracle is the interruption of a process under natural law by the interposition of some higher power; meaning by higher power, a power above the forces known by experience to form the system of our mundane nature.

Jesus, by his miracles, suspended no law. He only interrupted and modified processes by interpolating, from above, a new antecedent, changing the course which we experientially know that things would have taken without his interference.

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*Meditations on the Actual State of Christianity, and on the Attacks which are now being made upon it.* By M. GUIZOT. 12mo., pp. 387. London: John Murray. 1866.

The appearance of a publication by Guizot is a noticeable event in the progress of European thought, more especially when it is one of a series put forth upon one of the highest topics of human reflection. It will be remembered that he has projected a serial work in four successive volumes. He was to furnish, first, meditations upon the subject-matter of Christianity; secondly, a history of the various phases through which Christianity has passed;



third, the present state and prospects of Christianity; and fourth, the future destiny of our holy religion, and the means and methods by which it is to attain a moral control over the human race. For reasons satisfactory to himself our author has changed the order of these publications, and has made the third the second; so that the present volume is a review of the actual state of Christianity, and its struggle with opposing powers.

To many readers it will appear a defect that the area of his review is limited almost exclusively to France alone. And as France with him is the world, and Paris is France, so in reviewing Paris he esteems himself as reviewing the Christianity of Christendom. This, on the whole, may be no disadvantage to the American reader. With us, from community of language, England is too much the entire world. It may be well to acquaint ourselves, through the light afforded by Guizot, with the world of thought and intellectual progress as represented by the French mind.

Of the present volume more than one half is entitled, "The Awakening of Christianity in France," and traces the history of French religious thought from the establishment of Christianity in France after the Revolution down to the present hour. The principal characters in succession are Napoleon, Chateaubriand, De Bonald, De Maistre, Abbé de la Mennais, and Lacordaire, among the Catholics. The Protestant history he traces through Haldane, Mark Wilks, Gaussen, Malan, Merle D'Aubigné, Vinet, and the Monods. The revivers of evangelical Christianity are made to pass generally under the name of Methodists, honoring and honored by the name.

Their zeal was employed in a very circumscribed sphere; beyond it their names were unknown, and unknown they have remained. What spectators, what readers, what public knew at that time, or know even at this moment, what manner of men they were, or what their deeds—those men who called themselves Neff, Bost, Pyt, Gonthier, Audebez, Cook, Wilks, Haldane? But who, I would ask, in the time of Tacitus and of Pliny, knew what manner of men they were, and what the deeds of Peter, Paul, John, Matthew, Philip—the unknown disciples of the Master, unknown himself, who had overcome the world? Notoriety is not essential to influence; and in the sphere of the soul, as in the order of nature, fountains are not the less abundant because their springs are hidden in obscurity. The Christian missionaries of our time did not trouble themselves to lessen that obscurity. To literary celebrity they had no pretension, nor did they seek the triumph of any political idea, of any specific system of organization, of any favorite plan in which their personal vanity was interested; the salvation of human souls was their only passion and their only object.

Having thus traced the condition of Christianity in the first half of the volume, Guizot brings under review the opposing forces. These are Spiritualism, Rationalism, Positivism, Pantheism, Materialism, Skepticism, and finally Impiety, Recklessness, and Perplexity

as the results. To each of these he assigns its fatal defect and injury. These chapters abound with beautiful remarks, expressed in most transparent style, both in Guizot's own words and in quotations from the master minds of France. Perhaps there is a sense of incompleteness arising from the necessary brevity of treating so rapidly so many stupendous topics. Still to us the book is replete with the most unflagging interest.

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*The Writings of the Apostolic Fathers.* Translated by Dr. ROBERTS, Dr. DONALDSON, and F. CROMBIE. 8vo., pp. 506. Edinburgh: T. & T. Clark. 1867. [On sale by Scribner, Welford, & Co., New York.]  
*The Writings of Justin Martyr and Athenagoras.* Translated by Rev. MARCUS DODDS, A.M., Rev. GEORGE REITH, A.M., and Rev. B. P. PRATTEN. 8vo., pp. 465. Edinburgh: T. & T. Clark. 1867. New York: Scribner, Welford, & Co.

We have received from Mr. Scribner a prospectus of the Ante-Nicene Christian Library, announcing the publication, by the Clarks of Edinburgh, of the entire works of the Christian writers previous to the Council of Nice. When we reflect upon the character and position of these writings, we are not only gratified at the announcement of this enterprise, but are amazed that it has never before been undertaken. To the Church at large, no literature since the canon was closed is so important. Whatever defects may characterize these productions, they are the basis of the historical evidences of Christianity. Nor can any fair mind study their pages without feeling that besides the proofs of the authenticity of the New Testament documents, here furnished, we have complete demonstration that the substance of true evangelical Christianity, as contained in the New Testament, took existence and start from the age of Christ. If Matthew's Gospel be but a bundle of traditions, or John's Gospel but a manifesto from the elders of Ephesus, still the religion of the New Testament is a great tangible fact; it is contained in substance and spirit in this ante-Nicene library, and took its rise at the assigned age and from the person Christ. We are to make allowance in reading for the rudeness of their age. We are not to look for infallibility. We must expect in each one, perhaps, some specialty of error, some individualism of doctrine. Eliminate these, and we have in these Christian remains sources of knowledge, interest, and edification, perfectly unique in character, pre-eminent "aids to faith," and guides to catholic doctrine.

Complaints have often been made of the defectiveness of the translations issued by the Clarks, but the high character of the present translators is pledge for the excellence of their work. The

work of Dr. Roberts on the Gospels, and of Dr. Donaldson on patristic literature, have attained a high mark in the estimation of Christian scholars.

The two volumes before us embrace the very earliest remains of the post-apostolic Church. They follow next upon the closed canon. The next volume will include the works of Tatian, Theophilus of Antioch, Hermias, and the rest of the Apologists. The entire Library will amount to SEVENTEEN VOLUMES. It will of course include the writings of the more brilliant age of Christian literature, of Irenæus, Origen, Clement of Alexandria, Tertullian, and Lactantius.

Scribner, Welford, & Co., we will say for the information of those who wish to obtain these publications, have made arrangement for furnishing them to American purchasers at the price of four volumes for fourteen dollars. The person desiring to so purchase should send his name as subscriber to this firm, directing how the volumes shall be sent, by mail or otherwise.

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*The Book of Proverbs, in an Amended Version.* With an Introduction and Explanatory Notes. By JOSEPH MUENSCHER, D.D. 12mo., pp. 265. Gambier, Ohio: Western Episcopalian Office. 1866.

Biblical critics are beginning to give greater attention than formerly in this country to the elucidation of the Old Testament. Hitherto the greater amount of such labors has, perhaps very properly, been expended on the New Testament. But the time has come for a more thorough exposition and critical review of the older portions of the sacred record. America must not leave this rich and important field of research wholly to foreign laborers. She has demands and needs of her own, which can only be fully met by the provident care and toil of her own sons. Her ministry and intelligent laity, her seminaries of learning, Sunday-schools, and Bible-classes have their peculiar wants, not so well understood nor cared for by foreigners, and which native expositors alone can well supply. We therefore hail every respectable attempt in this direction with pleasure and a hearty welcome. The work of Dr. Muenschcr on the Book of Proverbs is a valuable contribution to the biblical literature of our country. The Introduction, of about fifty pages, gives, first, a well-written sketch of the life and character of Solomon; and, secondly, an essay on his writings. In this is discussed briefly the canonicity of the books ascribed to Solomon, and some peculiarities of their contents and style. The subject of proverbial writing in general receives attention, and the proverbs of Solomon in particular. Here we have also, what is

very useful to the ordinary reader, some illustrations of the characteristics of Hebrew poetry.

The amended version of the text departs slightly from the common English version; it being the translator's aim, as he avows, to deviate from it no farther than perspicuity and fidelity to the original seemed to require. The version is thrown into parallel lines corresponding to the original. The translation is a good one; and a good translation is frequently the best exposition. The notes exhibit care, skill, sober judgment, extensive reading and consultation of authorities—versions, lexicons, and previous annotators. They are sufficiently full for the object of the work, and the style is plain and perspicuous. In his foot-notes he frequently gives us the benefit of the researches of previous translators and critics. The mechanical execution of the work is not in the best style of the art, and it is somewhat marred by errors in the Hebrew quotations—a thing, however, difficult to avoid, except by the abundant care of the most experienced compositors and proof-readers. §.

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*Sermons by the late Alexander M'Clelland, D.D.* Edited by RICHARD W. DICKINSON, D.D. 12mo., pp. 424. New York: Carter & Brothers. 1867.

Dr. M'Clelland was ordained as pastor, in 1815, of the Rutgers-street Presbyterian Church, New York, which he served with great ability seven years, when he was elected Professor of Rhetoric, Logic, and Metaphysics in Dickinson College. In 1829 he was elected Professor at New Brunswick, N. J., where he remained until his death, in 1864. In his day his originality and piquancy, bordering on eccentricity, acquired a brilliant popularity. His great powers justified the early expectation of his friends, that he would produce monumental proofs of their greatness, which should long survive him, which he never fulfilled. In his zenith the announcement that he was to preach always secured an overflowing house. But he grew reluctant to allow the annunciation of his name, declined to give his public performances to the press, and, with the exception of a few publications not much above the dignity of pamphlets, this volume seems to be his only public memento.

From both the well written memoir by Mr. Dickinson, and the sermons themselves, we seem to get a clear idea of the man. It was wayward in him to draw so dense a lantern shade around the blaze of his genius. We have heard, on good authority, that he used to say that, had he to begin life over again, he would prefer to be a Methodist preacher; and we decidedly believe that we

should have turned a much larger "net result" out of him. His sermons, without being eccentric or meretricious, are unique, fresh, buoyant, pointed, biblical, evangelical. He knew how to avoid the routine track without deserting the legitimate field of pulpit truth. Few volumes of sermon literature have been published at this day more attractive to the reader, and remunerative in the perusal. There should have been more where these came from.

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*The Parable of the Prodigal Son.* With Notes by JAMES HAMILTON D.D., F.L.S.; and Illustrations by HENRY COURTENAY SELOUS. 12mo., pp. 196. New York: Carter & Brothers. 1867.

Dr. Hamilton comes forth in the above work in all the fullness of his great powers of thought and language. The volume presents a richly "pictured page," both from the eloquence of the writer and the hand of the artist. The only drawback seems to be, that Dr. Hamilton's style is so high-wrought that it is liable to be read rather for its eloquence than for its practical value. The sinner loses his sense of sin in pleasure at the vividness of its description.

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*Philosophy, Metaphysics, and General Science.*

*The Stars and the Angels.* 12mo., pp. 357. Philadelphia: William S. & Alfred Martien. 1866. [On sale by N. Tibbals, Nassau-street, New York.]

Under this somewhat enigmatical title we have an ingenious essay at bridging over the distance between religion and modern science, designed to aid us in thinking the conceptions of both in harmony. Under the title *Stars* are discussed the nature of surrounding worlds, their possible inhabitants, the compatibility of their existence with the incarnation and atonement, and the reconciliation between geology and Moses. His theory of Mosaic interpretation is essentially the theory of Prof. Guyot, assuming the nebular hypothesis and a firmamental separation, by which the earth is individualized and wrought into final form.

Under the title *Angels*, forming the second part of the work, we have a discussion of the personal nature of the subjects of the divine government, angelic, demoniac, human. Man, the image of God, the form of the incarnate, he supposes to be the type of both angelic and demoniac personalities. Angels have spiritual bodies in human form, like the human form in its glorified state. Satan and the demons once had bodies; but sinning and falling like Adam, like Adam they died, and hence, as disembodied

spirits, have an earnest appetite to "possess" a body, even of a swine, if no other were eligible. In proof that angels have bodies, he quotes the various angelic appearances, where almost uniformly the angels are called *men*, and being wingless are sometimes mistaken for men.

Man is triune in nature, being body, soul, and spirit. Soul has its residence in the ganglionic nervous system, by which the unconscious or non-voluntary functions are performed, as, digestion, circulation, heart-beating, and organic assimilation. Spirit resides in the cerebro-spinal system, by which sensation, volition, and thought are transacted. Demoniac possession and Mesmerism he explains by supposing that one living agent obtains command of the nervous spirit of another. Spirit, he supposes, in its highest nature, to be "force," using the word in accordance with the latest scientific developments in regard to the indestructibility and transmutability of *force*. At death he maintains that all saints become, not disembodied spirits, but really are united to the glorious body of Jesus. The resurrection is not the reorganization, particle for particle, of the body that died; but an investment with a body that shall be. These points are illustrated with much skill, in an entertaining style, and a good degree of erudition. It is well worthy of perusal for a large number of incidental suggestions, even by those who may not embrace all his conclusions. We note a few points.

1. He makes the true distinction between the devil and the demons, the former never in the original being plural, but meaning the satanic chief, or possibly, in some cases, the infernal genus. But his theory that the devil and the demons have died, and never appear in personal form, is hardly compatible with the book of Job, or with the history of our Saviour's temptation. 2. If, as the best theologians agree, the Angel-Jehovah, so often apparent in the Old Testament, be Christ-Jehovah, his apparent body must have been an investiture assumed for the occasion. If so, so may that of all the other appearing angels, and the proof that they are permanently embodied beings is lost. 3. A resurrection which is not a reorganization of the body that dies, identical in substance, is not a resurrection, but a new creation. 4. A distinction between the soul and spirit is, we believe, legitimate, but not by our author correctly made. Soul is not confined solely to the non-voluntary, spontaneous functions of the corporeal system. It includes, we would rather say, all that belong to a mere *animal*, namely, appetites, sensations, perceptions. Spirit is the transcendental overlay; the *intuition* by which the absolute, the universal, the neces-



sary, the ethical, the beautiful, the holy, are thought. These are the upper chambers of our nature. While brutes have germs of consciousness, combination, and ratiocination, of these higher thoughts no lower species has the slightest element of capability. These, overlying and overspreading our nature, invest our being with a dignity out of all comparison with the inferior orders of intelligence.

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*History, Biography, and Topography.*

*The Open Polar Sea.* A Narrative of a Voyage of Discovery toward the North Pole in the Schooner "United States." By Dr. J. J. HAYES. 8vo., pp. 454. New York: Hurd & Houghton. 1867.

Dr. Hayes was acting surgeon in the expedition commanded by Dr. Kane, and has manifested an ambition and enterprise worthy his pupilage under so great a master. After having formed his purpose of prosecuting the enterprise of northern exploration, his first necessity was to remove from the public mind the discouragements arising from the results hitherto attained. By writings, by lectures, and by personal appeals, he at length obtained, by the liberality of an association of wealthy gentlemen, a compact and solid schooner, with all necessary supplies; and having selected a corps of hardy companions, he left Boston harbor in July, 1860. He bent his course for Davis's Straits, and, touching on the coast of Greenland, took in a supply of dogs, and reinforced his troop with a few hardy Greenlanders. Thence he steered through Baffin's Bay till it narrowed into Smith's Sound, where he was arrested by misfortunes and disasters, and obliged to enjoy the luxuries of an Arctic winter. The point where he wintered on the northwest shore of Greenland he named Port Foulke. In the spring he skirted along the north coast of Greenland, on the shore of Smith's Sound, and at length, crossing the sound, set foot upon Grinnell's Land, the northernmost coast hitherto known. Grinnell's Land lies in the fork where Smith's Sound branches into Hayes's Sound and Kennedy's Channel. Dr. Hayes pressed his onward way amid disasters and defeats, the exhaustion of his dogs, and the deaths of his men, until he at last retained but a single available comrade. These two men, Hayes and Knorr, continued their route until at last they stood upon the northeast shore of Grinnell's Land, and, with the rapture of Moses prospecting the promised land from the top of Pisgah, took one earnest view of the open Polar Sea. There they suspended the stars and stripes, hung by a whiplash fastened to two cliffs, and left a record secured in a small glass vial, which was brought for the purpose, announcing the fact of

their discovery to all future comers who shall have the curiosity to visit the spot. Dr. Hayes exulted in the fact of having projected discovery beyond the track of any human predecessor, and rejoiced in the assurance that he grasped the "great and notable thing" which had inspired the "zeal of sturdy Frobisher," and had achieved the "hope of matchless Parry."

But a transient glance upon the Polar Sea was all that was possible. He retraced his steps to Port Foulke, at which point he believes it is the true policy, in any future enterprise of discovery, to plant a small provisional colony. Then he is fully convinced that a summer voyage can easily be taken through an open and unobstructed channel to the broad Polar Sea, and without doubt to the very North Pole itself.

Dr. Hayes retraced his course to his native shore, and landed in Boston, and walking up State-street the first newspaper he obtained, bringing the news of the battle of Ball's Bluff, revealed to him the appalling fact that his country was involved in all the horrors of the most terrible of civil wars. He forthwith offered himself to the President for the service of his country in the hour of her trying need. He has availed himself of the return of peace to prepare his record for the public eye. The scientific results are to be published under the patronage of the Smithsonian Institute, and the present volume is his personal narrative for the popular eye.

Dr. Hayes writes in a fresh, flowing, natural, buoyant style. He is one of the most cheery and inspiring of traveling companions. He is endowed with warm affections for his associates and subordinates, and takes a tender interest in their fate. He has the enthusiasm of a true genius for science and discovery, and seems to have exhibited all the tact of a skillful commander. We earnestly trust that the publication of his volumes will awaken fresh interest in the subject of northern exploration, and that a new equipment may enable him, furnished with all the results of his past experience, to hang the American flag on the summit of the North Pole.

The open Polar Sea is truly a nearly circular ocean, nearly two thousand miles in diameter, with a vast ice girdle for its circumference. Until lately it was generally supposed that the further from the tropics the more absolute was the reign of frost, and that consequently the arctic circle was crowned with a stupendous scab of intensest ice-rock. Against this result the Author of nature has provided a preventive in the Gulf Stream, which brings the warm waters of the tropics into the northern circle. The temperature of the Arctic Sea allows no freezing but on the surface, and even then the icing of the surface is prevented by the agitation of the

arctic breezes. But in the sheltered spots, and on the shores, the ice maintains its hold, and the frozen girdle perpetually hems the sea.

The volume is done up by Hurd and Houghton in the splendid style of the Riverside press. It is illustrated by three beautiful maps, and a large number of fine engravings.

*History of the Christian Church.* By PHILIP SCHAFF, D.D. Vols. 2 and 3. 8vo., pp. 1037. New York: Charles Scribner. 1867.

The present two volumes extend from Constantine to Gregory the Great. They include one of the most important periods of the history of the Church. We pass in review the Trinitarian, the Origenistic, the Christological, and Anthropological controversies, in which the mind of the Church analyzed with a profound sagacity the explicit import of her own doctrines, and bequeathed either established conclusions, or luminous discussions to aid us in deducing our own conclusions. Our readers know, from many articles appearing in our pages, how clear, ultimate, and profound is Dr. Schaff's treatment of the topics ecclesiastical history presents. Doctrinally, it is rarely that our Methodist theologians will find occasion to differ from him. The biographical portraits of the eminent lights of these Christian ages are done with a master's pencil. The true life of the Church is made to animate her history. We may confidently trust that Dr. Schaff is presenting to the American Church a complete ecclesiastical history superior, on the whole, to any in the language. We deal in brief generalities, because we expect a full review, from an amply competent hand, for the pages of our Quarterly.

### *Politics, Law, and General Morals.*

*Speeches and Addresses Delivered in the Congress of the United States, and on several Public Occasions.* By HENRY WINTER DAVIS, of Maryland. Preceded by a Sketch of his Life, Public Services, and Character, being an Oration by HON. J. A. J. CRESSWELL, United States Senator from Maryland. 8vo., pp. 596. New York: Harper & Brothers. 1867.

Senator Cresswell has performed a noble duty in erecting this monument to the genius, patriotism, and manly integrity of Henry Winter Davis, Maryland's noblest son. This noble man was a son of an Episcopal clergyman, a graduate first of Kenyon College, and afterward of the University of Virginia. "My mother," says he, "was a lady of graceful and simple manners, fair complexion, blue eyes, and auburn hair, with a rich, exquisite voice, that thrills my memory with the echo of its vanished music. She was highly educated for her day, when Annapolis was the focus of intellect

and fashion for Maryland, and its fruits shone through her conversation, and colored and completed her natural eloquence, which my father used to say would have made her an orator if it had not been flung away upon a woman. She was the incarnation of all that was Christian in life and hope, in charity and thought, ready for every good work, herself the example of all she taught."

The earliest moral intuitions of Mr. Davis, condemning the surrounding institution of slavery with deep earnestness, were prophetic of his future career, and, underlying his great talents, were the basis of his true greatness. He came to the great questions of the day with something more than a politician's eye, and hence he was far-seeing and prescient, leading the timid party of freedom with the bold and manly tread of absolute principle. Hence he rebuked with just and scathing syllables the inefficiency of Mr. Lincoln's administration, and with the great body of most highly-toned advocates of freedom and justice, would have preferred something better than his re-election. The closing pages of the present volume demonstrate that Mr. Davis, before his decease, firmly stood at the point at which the party of freedom and nationality have at last nearly attained—the absolute necessity of suffrage for all for the safety of all.

Long will the Maryland of the future revere the memory of her Henry Winter Davis. Prolific as her bosom has been of copper-heads, traitors, and assassins, who have crimsoned her capital with the blood of her nation's defenders, and sought to bathe it with the blood of her nation's president, pregnant as she has proved with Taney's, Marshal Kaney's, and Swann's, she will still proudly claim that she redeems herself with her Davis and her Creswell, to be succeeded, we trust, by a long line of noble followers, champions for their country, and advocates of human right.

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*Belles-Lettres, Classical, and Philological.*

*Studies in English; or, Glimpses of the Inner Life of our Language.* By M. SHELE DE VÈRE, LL.D., Professor of Modern Languages in the University of Virginia. 12mo., pp. 360. New York: Charles Scribner & Co. 1867.

It was one of the tokens of the practical modernized genius of Thomas Jefferson, that in founding the University of Virginia he placed the Anglo-Saxon and English language in its curriculum. It was a proof of wise discrimination in the curators to place Professor De Vere in that chair. The present volume is the result of a ripe scholarship, and will produce its effect in redeeming the im-

portant branch it teaches from its present great yet diminishing neglect. Our want of space prevents our more than recommending it to the attention of scholarly men.

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*Periodicals.*

*The Charleston Advocate.* A. WEBSTER, Editor; B. F. RANDOLPH, T. W. LEWIS, Assistant Editors.

We hail the advent of another star of freedom in the southern firmament. There is nothing so assures the triumph of truth and righteousness as the multiplication of unshackled organs of thought. Slavery could never have lived but by the suppression of free utterance. The human auction block and the free press could not stand side by side. For a while the block conquered the machine. But it was a suicidal conquest with a terrible reverse. There is an eloquent passage in one of John Philpott Curran's speeches, vividly depicting the value of a free press, for even the most despotic ruler, as a bold utterer of truths he would never otherwise hear, which are nevertheless essential to the safety of his throne. Flattery surrounds him with an atmosphere of pleasing but fatal falsehood, bewildered by which he leaps the precipice of ruin. So the late slaveholdership formed a system of fatal fallacies which it allowed no free press or free speech to contradict. First, slavery was a subject that must not be touched; next, it was a blessing that must be extended; next, the right of a state to secede was absolute; next, one southerner could whip ten northerners; and all these fallacies became axioms, because no one was allowed to contradict them. Their terrible explosion has passed, and on the ground they once occupied a free press is taking its victorious stand. With that free press, aided by the free school and the free Church, freedom and righteousness are sure of a perfect prevalence. And so we hail the omen of a Christian Advocate in the city of Charleston. The turbulent hotbed of proslaveryism, nullification, and secession—the scene where the Calhouns, the Rhett, and the Keitts raved and rioted—is now receiving due lessons in loyalty, liberty, and peace. Terrible is the governmental force by which this result has been secured; but where the insurgent powers of evil are fierce and rampant, beneficent is even the temporary despotism that brings them to order.

The reconstruction measures finally adopted by Congress, though not precisely what we should have chosen, will be approved by the loyal North that carried the nation through the war in triumph. Its two main points are, 1. The enfranchisement of

the colored South; and, 2. The disfranchisement of about three per cent. of the insurgents against the national government.

In the first we exult, as the consummation of our thirty years' war against human bondage. We entertain no sympathy with the grief of the white southerner in feeling himself terribly wronged because men are endowed with their rights, and raised to the possession of their manhood. We laugh at the oppressor who screeches out *oppression!* because his victim is rescued from his fetter and his whip. And the world laughs with us. The southerner who howls because the bondsman is wrenched from his clench, is the laughing-stock of Christendom. Wherever there are hearts that beat high for freedom, wherever there are people aspiring to the franchises of manhood, there prayers and sympathies have been earnest for the victories of our Republic, and their sanction has been hearty for making that victory, by any exertion of power, the victory of suffering manhood. Our triumph has been a universal argument for man's capacity for freedom. It has awakened the masses of England to strike boldly for their rights, and their battle song is not "Maryland, my Maryland," but "John Brown," and the Marsellaise hymn.

As for the second point, we should have preferred universal amnesty. And nothing but a sense of unsafety prevented its adoption. The bloody riot at Memphis, the New Orleans massacre, the frequent announcement by southern politicians and churchmen that the freedmen were destined to extermination, the unanimous reports of our military commanders that the spirit of blood and insurrection was rife in the old dominant class, have all conspired to confirm the purpose of the loyal nation to carry its measures through with a firm, decisive hand. When the dangerous crisis is past, when the new order of things is firmly settled, and the normal current has resumed its tranquil flow, the military will be withdrawn, and the disfranchised class will doubtless gradually recover its ancient endowment. That military arrangement is properly a war measure, for whatever Andrew Johnson may have done, the northern people had never as yet fixed any adjustment of the terms of peace. And such had been the President's mismanagement, that the people have been at last obliged to secure the adjustment they required by military force.

The beneficial fruit of this severe but decisive action, we trust, will be the earlier restoration of peace and business operations. The earlier southern trade will resume her channels, agriculture will furnish her fruits, and manufactures will start their wheels. Time, reform, and the lessons of the past, will restore a better than the old Union.



*Pamphlets.*

*The Philosophy of Methodism.* A Centenary Discourse delivered before the Genesee Annual Conference, in Lockport, N. Y., October 5, 1866. By J. B. WENTWORTH, D.D. Published by order of the Conference. 16mo., pp. 90. New York: Carlton & Porter. 1866.

A fresh and original train of thought in vigorous style.

*The Immortality of Character.* A Sermon. By REV. J. EMOY ROUND. Brooklyn. 1867.

*The Ideas and Feelings Necessary to National Greatness.* A Sermon delivered before the Executive and Legislative Departments of the Government of Massachusetts, at the Annual Election, Wednesday, January 2, 1867. By HENRY WHITE WARREN. Boston: Wright & Porter. 1867.

Dr. Warren gives to his honorable audience fundamental truths in his own clear and trenchant phrase.

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*Miscellaneous.*

*The Market Assistant:* containing a Brief Description of every Article of Human Food sold in the Public Markets of the Cities of New York, Boston, Philadelphia, and Brooklyn, including the various Domestic and Wild Animals, Poultry, Game, Fish, Vegetables, Fruits, etc., with many curious Incidents and Anecdotes. By THOMAS F. DE VOE, Author of "The Market Book," etc. 12mo., pp. 465. New York: Hurd & Houghton.

If any critic should imagine that the present volume possesses scarcely sufficient dignity of subject for our grave Quarterly to notice, he shows evidence of not being posted up in the most modern philosophy. The latest announcements from our savans seems to be that brain is all there is of mind, and that the old duplication of man into mind and matter is obsolete. Brains, then, being the only mind there is, and brains being organized victual, it is plain that your intellect is purchased at the market, carved at the table, and swallowed through your gullet. The volume deals therefore with pure, solid intellect. But with shame we confess our inability to pronounce magisterially on the merit of a work dealing with so high a theme. We recommend to all persons, therefore, who are accustomed to eat, or who possess brains, to examine and decide for themselves, premising that the exterior style of the work is worthy the house that issues it.

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*A Sequel to Ministering Children.* By MARIA LOUISA CHARLESWORTH. Author of "Ministering Children," "England's Yeomen," "Sunday Afternoons in the Nursery," etc. 12mo., pp. 428. New York: Robert Carter & Brothers. 1867.

The great popularity of Mrs. Charlesworth's first work will command a large acceptance of this sequel. Sequels seldom equal their antecedents; and even when intrinsically equal, they scarce can reproduce the first sensation. We commend this attempt at such an achievement to a fair hearing.

- Father Clement.* A Roman Catholic Story. By the author of "The Decision," "Profession is not Principle," etc. 12mo., pp. 246. New York: Carter & Brothers. 1867.
- Venetian Life.* By W. D. HOWELL. Second edition. 12mo., pp. 401. New York: Hurd & Houghton. 1867.
- Records of Five Years.* By GRACE GREENWOOD, author of "History of My Pets," "Recollections of My Childhood," "Merry England," etc. 12mo., pp. 222. Boston: Ticknor & Fields. 1867.
- Curfew Chimes; or, Thoughts for Life's Eventide.* By J. R. MACDUFF, D.D., author of "Morning and Night Watches," "Memories of Bethany," etc. Second edition. 16mo., pp. 71. 1867.
- The Great Pilot and his Lessons.* By the Rev. RICHARD NEWTON, D.D., author of "Rills from the Fountains of Life," "The Best Things," etc. 12mo., pp. 309. New York: Carter & Brothers. 1867.
- The Story of Martin Luther.* Edited by MISS WHATELY. 12mo., pp. 354. New York: Carter & Brothers. 1867.
- Two Marriages.* By the author of "John Halifax, Gentleman," "Christian's Mistake," etc. 12mo., pp. 301. New York: Harper & Brothers.
- Frederick the Great and his Court.* An Historical Romance. By L. MUHLBACH, author of "Joseph II. and his Court." Translated from the German by Mrs. CHAPMAN COLEMAN and her Daughters. 12mo., pp. 434. New York: D. Appleton & Co. 1866.
- Annals of a Quiet Neighborhood.* By GEORGE MAC DONALD, M.A. 12mo., pp. 311. New York: Harper & Brothers.
- The Village on the Cliff.* By Miss THACKERAY, author of "The Story of Elizabeth." 8vo., pp. 104. Harper & Brothers.
- The Tent on the Beach, and other Poems.* By JOHN GREENLEAF WHITTIER. 16mo., pp. 172. Boston: Ticknor & Fields. 1867.
- Letters to a School-Boy.* By his Father. 12mo., pp. 208. New York: Carlton & Porter.
- The Good Report.* Morning and Evening Lessons for Lent. By ALICE B. HAVEN. 12mo., pp. 318. New York: D. Appleton & Co. 1867.
- Scripture Baptism Defended, and Anabaptist Notions Proved to be Antiscriptural Noeelties.* By Rev. JOHN LEVINGTON. 12mo., pp. 242. Chicago: Poe & Hitchcock. 1866.
- Religious Poems.* By HARRIET BEECHER STOWE. With Illustrations. 18mo., pp. 107. Boston: Ticknor & Fields. 1867.
- Walking in the Light.* By DANIEL DANA BUCK, D.D. 16mo., pp. 104. Cincinnati: Poe & Hitchcock. 1867.
- The Satisfactory Portion.* By Rev. A. C. GEORGE. 16mo., pp. 107. Cincinnati: Poe & Hitchcock. 1867.
- Two valuable volumes on practical piety from able pens.

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CARLTON & PORTER are issuing very valuable additions to our Sunday-school literature, among which are the following:

- What is a Child? or, The Properties and Laws of Child-Nature stated and illustrated.* By WILLIAM H. GROSER, B.Sc., F.G.S. 16mo., pp. 63.
- The Art of Securing Attention in a Sunday-School Class.* By JOSHUA FITCH, M.A., Principal of Normal College, British and Foreign School Society. From the London Edition. 16mo., pp. 44.
- Two Years with Jesus.* First Year: Historic Outline, Journeys, and Miracles. Prepared for Scholars of the Third Grade. By J. H. VINCENT. 16mo., pp. 64.